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Monthly Thoughts

BY CHARLES FILLMORE

To Be Used from July 20 to August 19

Illumination: The Christ radiance bursts forth a
the morning, and I am divinely directed in a
that I do.

Prosperity: Zeal for Spirit substance assures m
prosperity in both mind and affairs.

Healing: The zeal that works in Christ restore
perfect action in mind and body, and health
established forever.

For instructions about these thoughts turn to page 48

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BINDING

Obedience to the Vision

from the writings of

CHARLES FILLMORE

WHEN PAUL RELATED his vision that came to him on the way to Damascus, he said, "I was not disobedient unto the heavenly vision."

We are all receiving visions, but we are not always obedient unto them. Often our lack of obedience is caused by ignorance or a failure to realize that the vision is a leading, guiding intelligence. And I mean by visions something more than what one would see in a special opening of the invisible realms. Every high aspiration, every splendid dream that we have of our possibilities—what we would like to be—is a vision. But most of our visions seem so far removed from our everyday life that we do not give them substance, we do not give them a chance, because we are not obedient "unto the heavenly vision."

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Obedience comes through a sort of spiritual spiration. Man must make himself obedient. other words, it is necessary to covenant with Lord that you will be obedient. You do that in Spirit, in your meditation, in your prayers.

All of us have had visions; we have had wak visions and sleeping visions. We have seen thi that we could not tell to others, for fear that t would ridicule us. Now, those visions and th things that we have seen are from the Lord, if we acknowledge those occult, hidden things being real, and in the silent recesses of our m become obedient, we shall get something m definite; this in turn will lead to a clearer rev tion, and soon we shall have the door open betw us and our higher selves.

The most delicate subject the metaphysician to deal with is that of visions and dreams. The p tical, everyday man considers them foolish, child and valueless. The orthodox religionist also, w bases his salvation on the Scriptures, puts a l estimate on these seemingly meaningless pictu of the mind. And even those who have a cert faith in visions and dreams are in a large degree darkness as to their real import. The reason for this is that the realm in which these forces oper is so far removed from material consciousness t it is difficult to get a right interpretation or a ri understanding of the symbols.

The Spirit functions in a consciousness in wh there is no limitation. It is not a place of thin but of ideas. In order to connect or synchronize w the world of effects, these ideas have to be tra

posed, changed. If you take your dream to be what it seems literally, you will fail to understand the message. The Spirit talks in ideas, which are presented to man's consciousness as shapes and forms. So, when you have the vision or the dream, remember that it is through the understanding of its abstract or absolute character that you will get the lesson and the right interpretation. If you dream of people or of things, and think that the dream means the people and the things themselves, you are not interpreting scientifically.

Anybody can dream dreams, but it takes a Joseph to interpret them. The supremacy of Joseph over the magicians of Pharoah was in his ability to interpret dreams. He claimed that God gave him the meaning. Does anyone know of a theological college where the interpretation of dreams and visions is taught? Yet their textbook, the Bible, is running over with the teachings of those who received their inspirations in visions and dreams.

Today there are thousands of Bible students studying the dreams and visions that Daniel had, and yet, if you should say to one of those same students, "Do you ever have dreams?" he would probably reply, "Oh, yes; I have dreams, and I see things sometimes, but it is all my imagination."

Those visions and dreams of the old prophets were evidently of vast import to them, and they were undoubtedly prophesies of the race and what was coming; but the vital issue is to the individual—to what extent are you interpreting the visions and dreams that the Lord is giving to you? Man grows spiritually from the higher ideas that are projected

into his intellectual consciousness, and his growth will depend largely on his receptivity to the vision, to the dream, or the ideal.

When you meditate and pray, you look toward the realm of the spiritual—not with your eyes, but with your mind—and through this looking, directing your attention to the spiritual, it begins to open to you. It follows that those who look spiritually, who pray, who believe in spiritual things, have added to them this other faculty, a spiritual imagination.

The fact is that we are using this imagination all the time. It is the maker in us of forms and shapes. Your body is the result, in its contour, of your imagination. So every time you look into the glass you can see yourself as you appear, or seem to be in your mind. Cultivate imagination; be true to the heavenly vision. Picture in your mind continually that which you want to be, and refuse to judge according to appearances.

The sheet that was let down before Peter was filled with all manner of four-footed animals, creeping things of the earth, reptiles, and birds of the air. Certain people who would like to perpetuate the killing of animals and the eating of their corpses, tell us that this was a direct command given to Peter to kill and eat animals. If this is true, then the lean kine and fat kine that Joseph said represented years of plenty and years of famine, were real and not representative. Also, if it is to be taken as a literal command to eat animals, then we should be eating all the quadrupeds—elephants, camels, skunks, dogs, cats, rats and mice. We should be eating every four-footed animal, because the Scripture says they were

all there—every one of them. And we should also be eating all the reptiles, the snakes, and the centepedes, and the tarantulas—every kind of a reptile. And if it included all the birds of the air, we should be eating eagles and buzzards and bats. Now, we know that this is not compatible with a good diet, consequently it is not to be taken literally but symbolically.

Peter, himself explains the vision. When he and Cornelius came together in Caesarea, they had a conference, and Peter said to him, "Ye yourselves know how it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation"—that is, a Gentile—"yet unto me hath God showed that I should not call any man common or unclean." "I perceive that God is no respecter of persons." So, you see that he interpreted the dream or the vision correctly; he did not take it in its literal sense at all. But to the Gentile, Cornelius, there came a direct command to do a certain thing. "Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh will speak unto thee," which was done.

We find that some of our dreams pertain to the individual, and others to matters external. And it is difficult sometimes to decide just where to place the dream. I find my greatest difficulty in interpreting is to know whether the dream applies to me individually or to me as an individual related to people and things. And, our attention is often so engrossed with outer things that we do not heed the inner vision.

On awakening after a dream, lie perfectly still and let the various incidents drift through your mind. Then see if you cannot connect some of them with some matter or question you have been considering. Reduce the dream-pictures to representative factors, and you have the key to the interpretation.

Joseph was a dreamer and an interpreter of dreams; his symbols were sometimes of the most ordinary character. The incredulous tell us that these things that the Lord gives us in dreams and visions are so trivial and childish they cannot believe that they have any special importance or spiritual significance. But you will find in the Scripture that the most common things were used to give the lesson.

When Joseph interpreted the dream for Pharoah, seven fat cattle were devoured by seven lean cattle; seven full ears were devoured by seven thin ears of corn. Joseph told the king that these simple things represented seven years of plenty to be followed by seven years of famine. That was the true interpretation, as the succeeding years proved, and not only Egypt, but Canaan and the family of Joseph, were all saved by this simple dream.

Caleb's soldier saw in a dream a barley loaf, a common barley loaf. Caleb heard of the dream; he saw an inner meaning, and through it the Lord showed him how to overcome the great Philistine army with a few lamps and some common sheep horns.

So you can see how, by taking advantage of these simple lessons, these common everyday dreams that you have, you may get a guidance of importance to you. The Lord uses the simplest things to confound

the mighty. We find, as we study the visions and the dreams, that they are from the Lord more often than we think. All they need is a right interpretation.

The mind of man is a very complex thing. We have many minds, or states of consciousness. The man who lives in the outer world knows but very little about himself. He knows a certain external state of consciousness, or what he calls his mind. But this is a very small part of the whole man. There is a realm that lives in ideas, which is the Spiritual Man. This inner realm has but little chance to express itself when the eye is wholly occupied with the world of things. When you go to sleep, you simply quiet the outer consciousness. When the body enters into its rest, the external mind rests also. Then the mind of the Spirit has its opportunity, and in your dreams you get its wisdom. But, if you ignore that spiritual mind and fail to inquire into its symbolic messages, it loses all hope of expressing itself, and mortality reigns supreme.

Among men and women there is a growing faith in dreams and visions. The day is at hand when your old men shall dream dreams, and your young men shall have visions. People have perished long enough through lack of imagination. On every hand we find our philosophers telling us that we must have imagination. We must see farther than we can demonstrate. We must look ahead; we must enlarge our capacity, through believing in the great possibility. Then we shall attain it. You must have a large vision of yourself; not only a potential—something that you are going to attain at some fu-

ture time—but a greatness that you are now attaining. The simplest process of your organism can be accelerated and strengthened and increased through a larger vision of its capacity. Through throwing your attention into your stomach, and believing in it as strong and vigorous, it will do better work for you. It does not make any difference what the function is, what part of your consciousness lacks force or power or capacity, imagine and believe that it has great capacity and power, and it will express what you have idealized.

Then let us believe in our visions and our dreams. We should not let anybody ridicule us into ignoring these messages from God. The angel that appeared to Cornelius was a mind-angel. The angel that appeared to Abraham was a mind-angel. God does not make his angels material. God is mind, and all His thoughts or angels are ideas.

All people have visions and dreams, but there is lack of God-interpretation. Nearly all people interpret from the standpoint of form and shape. They take the symbols for what they seem, and fail to see the ideas back of the symbols. Joseph said that God interpreted his dreams and his visions, and so all people who go to the Lord for the interpretation get an entirely different lesson from those who leave out the Deity. The dreamer who interprets in the name of the Lord gets a different lesson, and he is growing and developing in an entirely different direction from the one who functions wholly in the intellect. You must have the Absolute; you must have the Spirit; you must have God in your dreams and your visions, and then you are safe.

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Ye Shall Be Free

RUTH BARRICK GOLDEN

"YE SHALL KNOW the truth, and the truth shall make you free," said Jesus. This implies that man is enslaved by something. What is it, then, from which he must be made free? Certainly, Jesus' hearers did not know or understand. In fact, some of them became indignant. "We are Abraham's seed, and have never yet been in bondage to any man," they boasted, for they were descendants of Judah, who had not been in Egypt during the years of Israel's bondage.

Under Moses' leadership the Hebraic religion began to center in the inner man. Moses insisted on "obedience" rather than "sacrifice" and he tried to make clear the fact that God deals with the heart and the conscience. Still, his hearers, though indoctrinated in the religion of Israel, did not understand. They failed to realize that any person who is bound by fear, hatred, pride, or greed is more surely enslaved than when he is held in physical captivity.

Every person, until he comes into a knowledge of Truth, is bound by traditionalism and the superstition of old race thoughts and habits. He is, in the traditional religious phraseology, "lost," or enslaved by sin.

In the English translations of both the Old and New Testament the word *sin* is rendered for such Hebraic expressions as "missing the mark," "disobedience," "stepping aside." Thus was conveyed

the thought of transgression of universal law, of failing to measure up to the mark of God's perfection. "In the image of God created he him." "Ye therefore shall be perfect, as your heavenly Father is perfect."

We are told that Adam and Eve departed from perfection in the Garden of Eden through failure to believe and obey the law. Thus, the false idea that man enslaved himself through a denial of Truth and induced all the world's sorrow and suffering has been carried down in race thought and conduct. We have also been taught that we must be "redeemed" from this state of "sinfulness," or departure from perfection, through Jesus. But just how is this redemption brought about?

Among the few recorded words attributed to Adam are, "I was afraid . . . and I hid myself." Because of disbelief, disobedience, and the resulting fear, man voluntarily separated himself from God. Truly, "God never withdraws Himself from us; it is we who withdraw from Him."

Because of misapprehension and fear, man has withdrawn himself from God's love through the ages. Through a sense of guilt and inadequacy, he has driven himself out of the garden of happiness and freedom and denied the heritage intended for him. He has blotted out the sunlight of God's approval, condemning himself, thwarting himself, cowering in the darkness of fear. He has indeed missed the mark of perfection that is rightfully his. He has been unaware of the ever-indwelling Father "nigh unto all them that call upon him," "the same yesterday and to-day, *yea* and for ever."

In ever-greater numbers man is finding his way back to God through the Truth of Christ, through the Truth of an all-forgiving, all-loving Father. "To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth," said Jesus. We visualize the day when men everywhere shall know Truth, when it shall cover the earth "as the waters cover the sea" and all men shall be free!

Fear has driven mankind into many tragic situations. It has caused us to live cramped lives of lack and want, of imperfect health and inharmony. It has necessitated our building hospitals and institutions for the mentally ill and morally delinquent. It has driven us into senseless wars and famines.

But this is not the heritage that God intended for us! This bondage is of our own forging, is a result of our own thinking. "I was afraid . . . and I hid." Could we but realize that our fear is only a bad dream! God loves us, for He is love; He is all good. In order to remind us of this, He gave us "his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

"Ye shall know the truth, and the truth shall make you free," said our great Teacher and Way-shower. Through knowledge of this Truth, we realize that the light which is within each of us is the same light that was in Him, the same perfect wisdom, understanding, and guiding love that is in the Father. "In him was life; and the life was the light of men." He is life and light, and we are one with Him. No longer do we need to shiver and cower in fear. We are sons of God and in bondage to no

man. Let us recognize our sonship and accept the light and freedom that Truth reveals to us.

Paul said, "Be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." Through this renewing of the Christ Mind—of the Spirit within—we do indeed come out of the bondage of fear into the glorious light of freedom! Through stirring up "the gift of God, which is" within us we become new creatures—"born anew" creatures. Through laying hold on "the mystery of God, *even* Christ, in whom are all the treasures of wisdom and knowledge hidden," we find the secret of that redemption which, for many, is so hard to understand. We find freedom and new life—a gloriously radiant life of which we have been given only glimpses heretofore.

"Ye therefore shall be perfect, as your heavenly Father is perfect." We are created in His image. Through the renewing of our mind—through right thinking—our body and our soul are changed; our life is changed; our home, our community, our nation, the nations of the earth are changed. "From the example of one loving family," said Confucius, "the entire State can become loving, and from its courtesies, the entire State can become courteous. Quarrels can be settled by a single sentence, and kingdoms ruined (or saved) by one man."

"God is love." "God so loved the world." "Thou shalt love the lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . And . . . thy neighbor as thyself." "This do, and thou shalt live." "Love . . . is the fulfillment of the law.

Love is the divine alchemy that works all transformations.

Love is the radiant center of faith. It was through the perfect love demonstrated by His life and death that the ministry of Jesus became efficacious in redeeming mankind, in freeing mankind. As we enter into that love—the fullness of God's love made manifest in the Son—we become like Him.

By losing our will in His will, by becoming aware of His power and presence within we can say daily, hourly, moment by moment, "Thy will be done." His will is our will, His love is our love, His life is our life. Thus, do we attain that oneness which means perfect freedom.

The secret of redemption, of salvation, of the new birth lies in the freedom that Christ brings to mankind. "If therefore the Son shall make you free, ye shall be free indeed."

Word Magic

What magic by a word is wrought,
And with what healing power a word is fraught!
Words, like a magnet, to the thinker draw
The thing he thinks—'tis the creative law.

Guard well each word, uttered or unexpressed;
Think and speak words by which you may be blest.
Of this you may be sure, they will return.
We do not make the law; to use it we must learn.

—FRANCES HULL TOPPING

The Unity View of Jesus Christ

ELIZABETH SAND TURNER

UNITY IS AN interpretation of the principles taught by Jesus of Nazareth, and its faith and teachings, like those of all other groups of Christians, are centered around Him. The Christian world acknowledges Him as the greatest spiritual teacher of the ages, but to the minds of many earnest followers of the Way come many questions about Him.

Is His teaching so profound that it is incomprehensible to all except a few spiritual seers? Many persons think so, and they try to accept His words in faith without attempting to comprehend them. Unity holds that a substantial faith is based on understanding. God gave man a mind capable of logical reasoning, which can be brought to bear on the deep things of Spirit as well as on the ordinary affairs of life. Surely Jesus intended that we should delve into the spiritual depths provided by Him and find heavenly treasures in them.

In the Unity view of Jesus are several teachings that a person may find helpful in trying to penetrate the mystery of His relation to us and at the same time to provide the comfort and the assurance that He intended for His followers. Perhaps the first lies in the Unity interpretation of His words as recorded in the Gospel according to John:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him

should not perish, but have eternal life."

The "only begotten Son" of God is spiritual man, the Christ, which is the real identity of every man. This is the man created in the image and likeness of God. The spiritual nature of all men is identical with the spiritual nature of Jesus. However, man in his present state of development is not on a plane of equality with Jesus. Charles Fillmore writes:

> He was more than Jesus of Nazareth, more than any other man who ever lived on the earth. He was more than man, as we understand the appelation in its everyday use, because there came into His manhood a factor to which most men are strangers. This factor was the Christ consciousness. The unfoldment of this consciousness by Jesus made Him God incarnate, because Christ is the mind of God individualized . . .
>
> We cannot separate Jesus Christ from God, or tell where man leaves off and God begins in Him. . . . He was consciously one with the absolute principle of Being. He had no consciousness separate from that Being, hence He *was* that Being to all intents and purposes.
>
> Yet He attained no more than is expected of each of us. "That they may be one, even as we *are*" was His prayer.

The cardinal point of the Unity teaching is the spiritual nature of man, a Christ self to be expressed as it was expressed by Jesus. He said, "Ye believe in God, believe also in me." Unity interprets this as meaning that, even as we believe in God, the almighty Creator of heaven and earth, so also do we believe in "me," the Christ, or God indwelling man.

Much hinges upon an understanding of the word believe. Does it mean merely an intellectual acceptance of our Christ nature? "No," Unity answers. True belief is man's absolute conviction to the point of complete obedience to the Christ principle as re-

vealed by Jesus. It is only then that the promise, "whosoever believeth on him should not perish, but have eternal life," can be fulfilled.

The second point for consideration is, "I am the way, and the truth, and the life: no one cometh unto the Father, but by me."

Jesus made the only complete revelation of spiritual man, the Christ. He revealed the only way to the Christ self; He proclaimed the only Truth that will make us free; He lived the only life that can unify us with our Father. Unity, therefore, is more than a helpful philosophy of life. It is more than applied psychology or mental science. It incorporates some of the established facts of each, but Unity fundamentally is a spiritual teaching dedicated to helping man understand and abide by the laws of his own divine nature as exemplified in Jesus.

"No one cometh unto the Father, but by me." Unity accepts this literally. A very powerful prayer is, *"Jesus Christ is now here, raising me to His consciousness of life and wholeness."*

The third point of emphasis in Unity is the answer to the question, "Who was Jesus?" Charles Fillmore states that Jesus was a highly evolved soul who, before taking the body of the Nazarene, had been incarnated as several of the world's great spiritual seers. He was fully aware of His divine mission even as a youth: "Knew ye not that I must be in my Father's house?" He was aware of the eternality of His spiritual nature, the Christ self, and said, "Before Abraham was born, I am." Also He prayed: "And now, Father, glorify thou me with thine own self with the glory which I had with thee before

the world was." His life was a combination of the divine and the human. Conceived by the Holy Spirit, He was born after the manner of the flesh. Throughout His life He intermingled miracles with common living: He walked on the water; He dined with publicans and sinners; He spoke the word that healed; He slept in the open fields; He died in the manner of men, but He was spiritually resurrected. His purpose was to merge the divine and the human, to show men that the kingdom of heaven can be brought to earth.

As spiritual man in expression He was the leader of this race of men. He referred to people as sheep and to Himself as the "good shepherd" who gave of Himself to care for and to protect them. As a man He passed through all the trials and temptations that beset us, "*yet* without sin"; that is, He did not fall under the dominion of evil thoughts. Knowing Himself to be one with the Father, He constantly declared His divinity. He said: "I am the bread of life." "I am the light of the world." "I am the resurrection, and the life."

We think of Him as our Elder Brother, for He not only acknowledged God as His Father but also included all mankind in the same relationship, saying, "Our Father who art in heaven." The only man to come into full spiritual awareness and to prove His divine origin, He was the "firstfruits" of a spiritual race. As our Elder Brother He holds out His hands in helpfulness to everyone.

We acknowledge Him also as the Saviour of humanity, for He gave a teaching that, when followed, saves man from sin, sickness, and death.

By resurrecting His body Jesus fully unified Himself with the Christ principle. As a consequence, He is the type man, the pattern for the full expression of the Christ self. He became Jesus Christ or, as Charles Fillmore writes, "the manifestation of the divine idea man, the perfect man idea demonstrated, brought forth into visibility."

Jesus Christ, and all that He was, is the bridge over which we must pass in finding and expressing our own divinity. In Unity we look to Him and to none other.

Through the Gospels one may follow the events of Jesus' life and discern the consciousness that made it possible for Him to rise above each human test. The miracles are evidence of the power of His teaching; they teach that as man spiritualizes his being he is able to assert the dominion and the mastery that God gave to him "in the beginning." "The mind that was in Christ Jesus was the mind of God," writes Charles Fillmore. Paul asserts, "Have this mind in you, which was also in Christ Jesus."

Perhaps the greatest difference between Unity and other Christian teachings lies in the fourth point which is Unity's belief that the overcoming of death not only is possible but also is a necessary attainment to be made by every man. Unity holds that man is a threefold being of Spirit, soul, and body, that he has expression on the spiritual, the mental-emotional, and the physical planes, and that these three planes must be unified as they were in Jesus. It is because of this belief that Unity accepts the theory of reincarnation.

The attainment of life and not reincarnation, is the

real teaching of Unity. We are seeking to know and to make practical the Truth that will make us free from sin and death and therefore from all necessity for reincarnation. We know that in Spirit alone are real comfort for and deliverance from all the ills and sorrows of the flesh. Through Spirit even our flesh bodies are to be redeemed, as the body of Jesus was lifted up into spiritual manifestation. This is our teaching, and as one goes on in it, all lesser ideas, like that of reincarnation for instance, will become clear to one.

When man loses his body as a result of his failure to measure up to the Christ standard of thought and action he takes another body; and when his consciousness eventually is spiritualized he will make his demonstration over death. He will resurrect his body even as Jesus resurrected His. The command, "Come, follow me," means to accept and to live in accord with the Truth He gave. Charles Fillmore asserts: "We resurrect our body by putting a new mind into it—the mind of Spirit. . . . Ignorance and sin kill the body; understanding and righteousness bring it to life."

The fifth point for consideration concerns the part Jesus plays in our demonstration. It is a common belief that by His crucifixion and resurrection He made a vicarious atonement for mankind and that we are saved by acknowledging Him. However, Unity places a somewhat different interpretation upon the vicarious atonement. Jesus' part was to show man how an overcoming can be made, but man himself must make the overcoming. Charles Fillmore explains it in this manner:

Had it not been for the resurrection of Jesus the race would be unaware that regeneration is pos-

sible. Someone had to show the way. Throughout the ages the erroneous beliefs and sins of men had crystallized the race thought so that men were held in bondage to false concepts. In order for mankind to progress it was necessary for one man to dissolve this crystallization by injecting dominant spiritual ideas and actions. This Jesus did by setting an example. Whatever He urged others to do, He did Himself; thus, showing them that it could be done. He taught love by loving, forgiveness by forgiving even those who crucified Him. He said, "Seek ye first his kingdom, and his righteousness," and made this search of first importance in His own life. By resurrecting His body He proved that man, acting in his spiritual nature, is all-powerful and can rise above even the most difficult earthly conditions. His overcoming proves that when man finds his at-one-ment with God he is master of himself and his world. Jesus broke through the thought strata of the human consciousness and opened the way for all men to be free. He made a breach, as it were, in the solidified mortal thought and "let in the light of a higher way." He made a connection between the human state of mind in which men are held in bondage and the spiritual consciousness that is of God. He united them, made them one; hence, at-one-ment. This is the greatest service ever rendered humanity, for by it the Christ consciousness was established here and now. The old Hebrew prophets foretold the coming of one man who would give himself to save the many. This is what Jesus did when, through suffering and death, He rose again.

The sixth point is with respect to the Holy Com-

munion. This sacrament is based on Jesus' command to His apostles at the Last Supper:

"And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is poured out for many unto remission of sins."

The celebration of the Eucharist has been a prominent part of Christian observance since the beginning of the church. The Roman Catholic Church holds that by means of the consecration of the bread and the wine by the priest, these elements become the actual body and blood of our Lord. The Protestant churches believe that the bread and the wine are symbols and that Communion is taken "in remembrance" of Him. Unity teaches that the bread represents divine substance and the wine, divine life. These we are to eat and drink, figuratively speaking; that is, we are to appropriate the substance and life of Christ. We do this by means of affirmative prayer. *"Through Christ I now partake of divine substance"* and *"Through Christ I now partake of divine life."* As we give our minds and hearts to the contemplation of these divine ideas, our consciousness is merged with them. We assimilate them. The result is the lifting of our consciousness to a spiritual level. Unity does not believe that Communion is an act to be performed in church only on Sunday; rather it is a sacred practice that may be performed any time we turn our undivided attention to Christ and declare His substance and life active in us now. Com-

munion is that form of prayer in which we seek not an outer blessing but an outpouring of the whole Spirit of the Christ.

Closely connected with spiritual Communion is the Unity teaching with regard to the doctrine of the "blood of Christ." The usual Christian view of this is that Jesus gave His blood on the Cross as a sacrifice to atone for the sins of mankind and that when He is accepted as the Saviour, man is saved by His blood, which He shed for the many. It was a belief of the Jews, dating from their earliest history, that sin was expiated through sacrifice and that the blood of the animal slain upon the altar cleansed man of sin. The early Christian church followed this belief and considered Jesus in terms of the "sacrificial lamb," slain to bring about a reconciliation with God.

Unity maintains that since blood is the life of the organism "the 'blood of Jesus Christ' actually means the 'life of Jesus Christ' " and that His blood, or life, has power to save all who partake of it.

Jesus came to bring to the whole human race a larger consciousness of life. He said, 'I came that they may have life, and may have *it* abundantly.' He not only taught the way to gain life individually but by giving up His life for the benefit of humanity He actually effected something that was very much like a blood transfusion. He lifted up the race consciousness by introducing into it His perfected consciousness.

His perfected consciousness came into full and final expression with the Crucifixion and the Resurrection. It was then that His life (blood) was given and the resurrecting power of the divine life that dwelt in Him was revealed. This same life dwells in

every man and can be brought forth to the extent that we are faithful in applying the Truth given by Jesus.

Finally, Unity believes that Jesus' words spoken after the Resurrection, "Lo, I am with you always," are true literally. Charles Fillmore states that Jesus did not leave this planet at the Ascension:

> He simply entered the inner spiritual realms. He will become visible to those to "put on Christ and manifest their incorruptible, undying bodies. Many are conscious of His presence in some degree, but they do not see Him as He is, because they have not brought their faculties of apprehension up to His standard. When we awake in His likeness then we shall see Him as He is. This does not come about through the soul's leaving the body, but it is accomplished by refining, spiritualizing, and raising both soul and body to higher degrees of power.

Moreover, "He may be reached by the humblest of us in a moment's time, if we really aspire in soul for His companionship and help."

"The stone which the builders rejected,
The same was made the head of the corner."

He is the head of the Unity movement. Unity has only one teaching to give to the world, one that it considers the ultimate—Jesus Christ. Through Jesus we come to know the Christ, and from the depths of our heart arises a response to that old Gaelic prayer:

"O Christ, Thou Son of God,
My own eternal self;
Live Thou Thy life in me,
Do Thou Thy will in me,
Be Thou made flesh in me.
I will have no will but Thine;
I will have no self but Thee."

Triumph over Tribulation

JANET KEMPTON

THOMAS EDISON once said that he had some twenty thousand mistakes in his life. When he was asked how he felt about so much wasted effort he said: "Nothing is ever wasted. I've found out twenty thousand things that don't work."

Every day we see persons who are making mistakes, experiencing disappointments, seeming defeat, and tribulation.

Sometimes when disappointments pile up into mountains of frustration it seems that life is a great task and our dreams and aspirations seem useless.

Yet it has been proved over and over that disappointment can be a "saving grace."

Johann von Schiller, the great German poet, said, "Disappointments are to the soul what a thunderstorm is to the air." He truly cleared the air of disappointment resulting from a severe illness following his marriage. Instead of resigning himself to invalidism, he utilized his physical inactivity by studying philosophy and poetry. His greatest legacy to posterity is the immortal drama "William Tell."

Von Schiller's friend and contemporary poet Goethe, who wrote the equally immortal "Faust," said, "Thou must (in commanding and winning, or serving and losing, suffering or triumphing) be either anvil or hammer."

There is always a reason when we do not succeed; if we but stop in the midst of our tribulation

and seek the answer, we can usually find the reason. Perhaps we are striving for something beyond our at-the-moment ability.

A young student of scientific research was deeply engrossed with some laboratory experiments. It seemed to him that the world should know about them, and he decided to write an article for a well-known magazine. He finished the manuscript and sent it off with anticipation and satisfaction for work well done. But in a few weeks it was returned to him with a coldly impersonal rejection slip.

His disappointment was great. But later, he discovered that he had made a gross miscalculation in his article. Had the article been published he would have been chagrined and undoubtedly ridiculed. He had "jumped the gun." The time element eventually brought him success out of seeming defeat.

Paul Crest was a salesman. His territory was large and meant long, hard hours away from home. A sales meeting was scheduled for 8 p. m. on Friday in another city, and in order for him to arrive in that city on time Paul had to take a 6:10 train. Unaware that his watch had stopped, he arrived at the depot to find his train gone. And there was not another one for several hours.

He was much disturbed, because the sales manager had promised him a promotion if he increased his sales by a certain percentage. He had met the figure, and he felt that his presence was necessary at the conference. But because he missed his train, he was forced to be absent.

Saturday was a gloomy day for Paul. He felt that the bottom had dropped out of everything. This

promotion had meant so much to him.

On Sunday morning he arose, determined not to let his gloom shadow the day for his wife and children. He dressed and took them to church. After the service, a friend introduced him to a man from out of town who had stopped to visit his friend.

This stranger later became Paul's partner in a most successful business—and near home. Furthermore, the company with whom he had been employed was dissolved a few months after the time of his seeming defeat.

"Disappointment is the nurse of wisdom," said Sir Boyle Roche. When disappointment comes if we but search within for greater depth, we shall find greater potentialities than we ever knew we possessed. And we gain in strength of purpose.

A contestant on a radio program stated that she had cherished the desire to become a successful musician on a certain instrument. But illness and hospitalization cut short her dreams. However, while she was in the hospital, she sang to keep up her courage and discovered that she had a magnificent natural soprano voice. Today she is well on the road to outstanding success as a singer.

When disappointment and tribulation enter the experience of some, they often remark: "Isn't that just my luck! Why do these things always have to happen to me!" Or even: "Why has God turned His back on me? What's the use anyway?"

God, the infinite Spirit of life, never "turns His back" on us. He knows our every need and desire, because He is "nearer than hands and feet." Because He is ever and always living within the depth of our

being, our consciousness. Because we are individualized expressions of His own consciousness.

And then there are persons who attribute everything to "fate"—who believe that life's experiences are thus and so because they have been ordained as such from the beginning. This comprehension has no foundation whatever in the light of Truth, which teaches that "as he [man] thinketh within himself, so is he." And so are his experiences.

Disraeli wrote, "We make our fortunes and we call them fate."

But to the uninitiate, it looks as though fate steps in to take part in a happy outcome of some tribulation.

Alivia Purdy had her heart set on a certain secretarial position. It had been promised her should it ever become available. When Miss Jones, the secretary, left the firm to be married, Alivia went to see the executive who had promised her the position. But it had already been given to the office manager's sister.

She was deeply hurt and at first resentful, because she had been promised the job and had wrapped her dreams around it. However, she soon adjusted herself to this seeming disappointment and within a few months she secured a position with a man whom she later married. She calls it a "miracle," but her experience was really the result of the law of cause and effect. The cause lay within Alivia, and the effect was the natural result of the working out of the law that she herself had set in motion.

And sometimes we feel as though we are being tested.

A woman was forced to give up her home. She was ill, alone, and without funds. After her husband's death she had supported herself by writing. Often she pictured herself in a little cottage in the hills with a beautiful view and peaceful, harmonious surroundings. But she lost interest in her writing, and was buffeted from place to place, so ill that she often lacked the incentive to live.

This woman had studied metaphysics and she began to realize that she was allowing circumstances "to get her down" and determined to bring herself into the sunshine of God's love once again. First she began by affirming the truth that "In the dew of little things the heart finds its morning and is refreshed." She began to watch a tiny bird building its nest, the rich colors of the sunset, the refreshing cleanness of the early-morning air, and she blessed them and thanked the Father for His goodness.

Whenever negation tried to slip into her consciousness, she "cleaned" it out and replaced it with a constructive thought. She meditated upon the creative power of the Christ within her.

Daily, methodically, she worked. At first her physical condition seemed almost hopeless, but soon a gradual improvement began to take place. Then one day a friend offered her a small cottage in the hills with a lovely view, where peace and harmony prevailed. Other friends also showed her loving kindnesses.

She began to write again and today she says that she has developed her consciousness to a degree that she could not have attained without her prior heartaches, frustration, and seeming hopelessness.

Yes, we must be uplooking in the face of tribulation and meet the challenge if we are to win.

We can succumb to an abject sense of frustration, or we can accept the challenge, knowing that by even greater effort plus faith in ourself and in our Creator we can achieve a higher goal than we had visioned before.

But there is something that we must ever keep in mind. We are told that "what we put into a bag we take out of it." Into our "bag of prayer" we put constructive thoughts; but oftentimes unconsciously add destructive negations of all kinds—doubts, fears, distrust, jealousies, antagonisms, impatience. And yet when we open this prayer bag seeking the good things for which we have asked, we find the failures, the confusion that comes to light from its depths. And we cry out that we have been refused, let down.

There is still another reason why we may not find our desired answer.

"It is sometimes of God's mercy," wrote Henry Ward Beecher, "that men in eager pursuit of worldly aggrandizement are baffled; for they are very like a train going down an inclined plain—putting on the brake is not pleasant, but it keeps the car on the track and from ruin."

Perhaps what we have sought is not what we really desire. Perhaps it has even brought a deep sense of defeat. Perhaps we have been sincerely desirous in our outer prayer, but God within has stood "ever Porter at our door of thought" and has guided and guarded the fulfillment of our true inner desire.

"There is many a thing which the world calls disappointment, but there is no such word in the dictionary of faith. What to others are disappointments are to believers intimations of the way of God," wrote John Newton.

Few of us have sufficient inner vision to be able to differentiate between what we want and what we need. So it is always expedient to ask divine guidance—to ask the Father's will. For not by wishful thinking can we manifest the desired fulfillment of our well-being and triumph over tribulations, but by steadfast, earnest seeking, through meditation and faith, to follow "the Father's will," the inner voice.

To triumph over tribulation is to refuse to accept it as such, to know that "every knock is a boost" in the right direction if we acknowledge it as an opportunity to seek success.

HERITAGE

The earth is mine for heritage and I
A child of love. Why then should I deign
To lift a beggar's cup for alms, when sky
And sea bring riches to my door—of rain
And sun and light of stars; when wealth of field
And stream is ever mine, and mine, earth's yield?
I have drunk deeply of the cup supplied
By Him who carves the hills, directs the tide,
And hangs the stars upon the firmament.
Within this bounty shall my soul abide,
Partaking fully of its sacrament.

—*Elizabeth E. Barnes*

Peace Begins at Home

CLARA BERANGER

CHAPTER SEVEN

Retrospection

AN INTELLIGENT and attractive young woman that I know was deprived of several years' happiness because of her failure to adjust herself to change. When she was thirty, her husband passed away suddenly. He had been making a good salary, and they spent money freely, buying on credit whatever they wanted. At the time of his passing, they had a town house and a beach house, each with a staff of servants. They also had three cars and expensive furniture and appliances in their homes. Neither the houses nor the cars were entirely paid for, and the husband carried no life insurance. Thus, to this young woman's grief was added financial worry for her own future and for that of her little girl.

Fortunately she had worked before her marriage and she was able to find a good position. But since she was away from home all day, she had to retain a housekeeper and a nurse. Her friends knew that she was having a difficult time meeting all her expenses, but pride kept her from accepting their offers of help.

Although she put on a gallant appearance, it was obvious that she was deeply disturbed, mentally and emotionally. She talked constantly about Stephen,

her husband, whose pictures were in every room in the house. She wandered from one room to another tenderly touching the things that had been his, living again in memory the happy times they had enjoyed together.

I had known this young woman and her husband for many years and I saw her as often as our respective occupations permitted. I noticed that with the exception of the house in town her expensive possessions were gradually disappearing.

About a year ago, she came to see me. Her mouth was drawn, her eyes were red from weeping. She was obviously very unhappy. On several previous occasions I had been tempted to urge her to talk out her problem with me, but each time something warned me to keep silent. However, on this particular day an inner voice assured me that the time was right.

Gently I suggested that she unburden her mind to me. "There comes a time when everyone needs to talk things through with another person," I said. "Don't you think you have been fighting alone long enough?"

She burst into tears. "I don't see how I can go on. My earning power isn't enough to keep up the house, pay the maids, and feed all of us; and I'm getting more and more deeply in debt. I just can't see any way out."

"Have you ever thought of selling the house?" I asked. "It really is much too big for you."

"I hate the idea of parting with it," she answered. "Stephen put so much thought and love into the plans and he adored every brick that went

into it. But two months ago I told an agent that I would sell it."

"No buyers?"

"A number of people came to look at it, and one woman in particular was so enthusiastic that I thought surely she was going to take it."

"Don't you mean you were afraid she would take it?" I asked.

She looked startled. "Why, yes—I suppose I was. I suppose in my heart I didn't want to let it go."

Again the inner voice told me to speak. And these words of Paul came to mind: "Forgetting the things which are behind, and stretching forward to the things which are before." I spoke them aloud, and before she could answer, I said: "You have been living in the past, holding on in thought to the emotional experiences and material reminders of Stephen. You will not be able to sell the house until you let it go mentally."

This was a new idea to her. After a while she nodded and said slowly, "I think perhaps you are right."

We had a long visit. Without referring directly to her own case, I expressed my beliefs on the subject of letting go of the past and of following Paul's avowed custom of not looking back. Before she left, she admitted that she had allowed herself to neglect the present for the past, that she had literally submerged herself in memories and regrets. She knew now that it was a mistake and she intended to start at once to correct it. As a first step she would work and pray to sell the house.

"If you are sincere in your intention and in your

prayers, you will sell it," I said. "You can't expect to sell it, though, when you hold it so tight in your heart. Let it go mentally; pray that the right purchaser may come along, and I feel sure you will be able to dispose of it."

A week later, she telephoned me in great excitement. "The strangest thing happened," she said. "The woman who had been here before came again. She told me that she loved the house the moment she saw it, but she had a strong feeling that I didn't want to sell, so she went away. Last night, at the very time I was praying about the house, the thought came to her mind that now I was ready to let it go. If ever I needed proof of the power of prayer, this is it."

The woman bought my friend's house and most of the furniture. My friend rented a smaller home, was able to pay all her debts, and is now free from worry and fear. Moreover, she has stopped living in the past and is again a happy normal-living person.

Continued grief over the loss of a loved one and living over the past in memory prevent us from living an active, useful life in the present. There is a legend about a Persian king who wanted a short axiom engraved on a signet ring. The king's counselors conferred and brought him this sentence: "Even this shall pass away." This is another way of saying that time obliterates all troubles, griefs, and unhappy experiences. If we could have enough spiritual strength to meet any seeming trouble with the thought that everything passes away, we would save ourselves endless worry and unhappiness!

We know that nature, which is God in expres-

ion, heals physical wounds. In her unfathomable power nature also heals mental wounds and restores the mind to balance and power.

When one of His followers asked Jesus' permission to bury his father, Jesus said, "Follow me; and leave the dead to bury their own dead." Jesus meant that there was nothing more the man could do for his father, while there was much to be done in ministering to the living. Therefore, he was not to turn back but to go forward with Jesus, doing good works.

The greatest proof of love that the living can give the dead is not in the spending of time in personal grief, which accomplishes no good but in the transmuting of this time into useful work. Abraham Lincoln expressed this idea in his famous Gettysburg Address: "It is for us the living, rather, to be dedicated here . . . to the great task remaining before us." Grief for yesterday transmuted into worth-while work for today turns sorrow into joy, futile inactivity into useful service. Past experiences should be a guide for the present and future, not an anchor to the past.

We can learn from the past much that will condition and influence our life to our present advantage. However, keeping our thoughts on the past, longing for what no longer exists, regretting mistakes we have made, mentally reviewing our sins tend to block the channel through which our present good comes to us. Even though memories of the past are happy, we cannot afford to look back on them too frequently, for by so doing we use mental power that should be applied to things at hand.

Gloating over old achievements or victories, being content with what we have done in the past is as much hindrance to growth as regret for past mistakes. In the 19th chapter of Genesis is the story of two angels who came to Sodom and warned Lot to take his wife and daughters and flee from the city before it was consumed by brimstone and fire. The angelic command was: "Look not behind thee." But Lot's wife disobeyed the order and consequently was turned into a pillar of salt. Salt is a preservative. When we keep our eyes on the past our thinking becomes crystallized, and further growth is prevented.

Without growth, our body, and mind stagnate. We must forget old experiences, whether they are good or bad.

Jesus warned His apostles not to return to the earthly pastimes of eating, drinking, buying, selling, planting, and building. He then cautioned them "Remember Lot's wife. Whosoever shall seek to gain his life shall lose it: but whosoever shall lose *his life* shall preserve it." While this is a command to let go of worldly pursuits and goods, it can also be interpreted to mean that spiritual growth and fulfillment will come only by our relinquishing of life in the past. If we do look back, we shall be destroyed.

Perhaps the greatest Biblical illustration of man's ability to forget the things that are behind and go forward to the things ahead is in the story of Paul. Before his conversion he was violently opposed to the teaching of Jesus. He helped stone Stephen and he persecuted men, women, and children who be

ieved in Him. Yet he was able to forget all this ınd devote his life to the spreading of the Truth hat he once condemned.

On the wall of the chapel of St. Gilgen, a small illage in the Austrian Alps, near Salzburg, is the nscription that Longfellow quotes in his poem 'Hyperion": "Look not mournfully into the Past. t comes not back again. Wisely improve the Present. t is thine. Go forth to meet the shadowy Future, vithout fear, and with a manly heart."

How often we brood over a past experience, eliving it in memory, digging it deeper and deeper ıto our consciousness instead of driving it out and efusing it power over us! How often we hold onto houghts of resentment against others for a real ır fancied slight! How often we suffer remorse or egret over some mistake we have made! How often ve boast of past deeds! Whatever it is that we reain in our mind—resentment, anger, grief, hate, ondemnation of ourselves or others, or self-glorifiation—we cannot hope to grow spiritually until we earn to cast it out. To dwell on an injury in thought, o go over old defeats or old triumphs, to wallow in rief is a futile attempt to bring the dead to life, o retrieve the irretrievable. And it keeps our emoions so agitated that we cannot think clearly about he present nor face the future with hope and ourage.

In the Sermon on the Mount, Jesus said, "Reist not him that is evil." Those who try to express piritual Truth in their lives know that they must earn to offer mental nonresistance to wrongs of ny kind, to exchange negative thoughts for posi-

tive ones. Add to this the unassailable fact that the past cannot be recovered, and we see clearly the necessity for living in the present, for thinking and speaking and acting according to the immediate prompting of the Spirit of God within us.

To live fully in the present does not mean that we must adopt a philosophy of hedonism—of eating drinking, and being merry because tomorrow we die. of putting off until tomorrow whatever is unpleasant or difficult or a barrier to the search for pleasure. Nor does it mean that we cannot profit from the past. If we have faith that what has happened in our life is preparation for our ultimate good, past experiences will serve as a guiding light in meeting the problems and issues of today.

Living fully in the present means that we are free in mind and heart from the shackles of the past and from fear of the future. It means forgetting and forgiving our own errors as well as the trespasses of others against us. It means appreciating and using the gifts that God has given us, not only material things but gifts of love and life and beauty, of spiritual insight and faith. It means practicing the presence of God each and every day.

If you are one of those who look back on the past with remorse or regret or longing, you are not letting the dead bury their dead and going forward in the life of Spirit. If the habit of retrospection has restricted you in thought and action, you can rid yourself of the habit by steady affirmation of the virtue of living in the present.

Affirm: *Today is mine. I live it with joy. I greet this day as a gift from God and count His manifold*

blessings to me. I practice the presence of God continuously. I am free from the past and rejoice in the present. I face the future with hope and confidence.

You will find in the Bible many thoughts for appropriate meditation and prayer.

"I will lift up mine eyes unto the mountains:
From whence shall come my help?
My help *cometh* from Jehovah,
Who made heaven and earth."

"For a thousand years in thy sight
Are but as yesterday when it is past,
And as a watch in the night."

"So teach us to number our days,
That we may get us a heart of wisdom."

"Establish my footsteps in thy word;
And let not any iniquity have dominion over me."

"Into thy hand I commend my spirit: thou hast redeemed me, O Jehovah thou God of truth."

"Remember ye not the former things, neither consider the things of old."

"Behold, now is the acceptable time; behold, now is the day of salvation."

"Old things are passed away; behold, they are become new."

"Sufficient unto the day is the evil thereof."

"I have learned, in whatsoever state I am, therein to be content."

"And he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain any more: the first things are passed away. . . . Behold, I make all things new."

TO BE CONTINUED

The Thing You Seek Is Seeking You

IRENE KELLY

IF WE RESOLVE to see only that which we wish to manifest, in time our beautiful "seeing" will be "clothed upon." Our mind is a miniature camera constantly taking pictures that are developed in the "darkroom" of our subconscious mind.

Several years ago, my husband and I realized these truths when we moved to a rich, but hot little town in California. Inasmuch as my husband's talent and experience lay in peach raising, we planned to buy an orchard in this "peach bowl of the world," as soon as his war wounds healed sufficiently and as soon as our savings account reached a higher water-mark.

One perspiring day during the early part of the summer, my good-natured Bruck stomped home from his temporary job and slammed the evening paper on the hall table.

"I just can't take this heat any longer! Why we ever left home will never be clear to me."

"It is warmer here than I expected," I replied. The white hose I was peeling off dripped disapproval of the 115-degree temperature. I tossed them with my limp nurse's uniform and once-starched cap in the direction of the clothes hamper.

"Even the fan is melting, I tell you." Bruck attacked the dripping air cooler, shaking it irritably

and shouting above its roar. "Or its principal parts have heartstroke. There's no cool air coming through all that bedlam!"

"Thank goodness, my special-duty case is finished. Two months without a day off is too long for me. Say! I've a bright idea. Grass Valley is only fifty miles up the mountain. Why don't we take off for a trip. It's our first weekend together in a long time."

Within an hour we had started out of the hot valley up the narrow, winding mountain road. In the back of the car were picnic equipment and camping supplies. When we reached the summit Bruck said, "I'll have to stop in at the ranger station for a fire permit."

Almost as though it were someone else speaking, I heard myself say, "Why not ask for a fire-lookout job while you're here?" But even as I spoke, common sense told me that the fire lookouts had been hired long ago. Several times, Bruck and I had talked of doing lookout duty on a mountaintop in the summers. Bruck had done some of it during his high-school years, but neither of us knew anything about weather observing.

Bruck came out of the ranger station whistling, permit in hand. Laughing happily, he started the car and then turned to me and smiled. "We did it, my sweet. They just offered me a job as relief lookout on three mountaintops. It's a five-day-week job, with Saturdays and Sundays off. One of the stations is a weather-observing station, and they'll teach me all the ropes. The pay is so good that you can come along and keep me company."

"Saturdays and Sundays off. A job and a home in the cool mountains out of the sultry heat. The millionaires around here can hardly do better than that."

"Of course, they already have a relief lookout. But the regular lookouts have been threatening to quit on account of him. He has been eating their supplies when he relieves them and he leaves the stations unswept and their sinks full of his dirty dishes. That's why the ranger pounced on me when I asked for a lookout job. They had called the last man on their civil service list and couldn't find anyone to take the job."

There was only one lament for me. I was glad of the vacation away from special-duty nursing; but my hobby of tomato raising had prompted me to plant some vines, and I was awaiting the outcome. I had heard that the climate of this region produces fruit and vegetables beyond compare. But no matter, for I was about to realize another desire.

The following week Bruck ensconced himself in a glassed-in dome, reached by a long, spiral stairway. While he pored over maps, called ranger stations, and paced around the parapet, I studied the Truth teachings, so that I might pass on healing thoughts to my patients during the coming winter. With long-range glasses Bruck searched vast green forests that lay spread out like a velvet fan, while I studied to be able to teach as well as nurse.

In the fall we were notified that the lookout season would end in thirty days. We were glad to think once more in terms of houses with plumbing and of people instead of trees. But we hoped that

the fire season's end would tie in with the beginning of a civil service job for which Bruck had taken an examination the previous spring.

As if by magic timing, the next mail brought news that a job would open in thirty days.

So far so good. Now to find a house in the valley again while the late harvest was still in full swing. We had heard that such a feat was impossible.

"You'll never find a place to live during the late fruit and nut harvesting season," a service-station attendant told us. "The transient fruit and nut workers have filled every nook and cranny in the valley. They're even squatting in tents outside the city limits."

Bruck stepped on the gas, and we drove on into the town.

"I, for one, have no intention of judging by appearances and hearsay," I announced firmly. "Because, Bruck, if we do, we'll be licked before we start. We must agree with our adversaries quickly."

"We must?" Bruck said flippantly.

"Yes. I learned well one great truth on the mountaintop—that consciousness creates. We cannot afford to be discouraged or unhappy now or ever. However, there is nothing for us to worry about. This I know—our minds are channels for God-Mind, which knows all things. God-Mind is conscious of us and of our needs and knows where the house vacancies are and will lead us to the right one—if we do not limit our thoughts with worry and doubt. Our perfect place is waiting for us to find it. The thing we seek is seeking us," I said confidently.

"What does God-Mind tell you to do about the situation?" my skeptical husband threw at me.

"To look at the newspaper ads."

"If we go to the newspaper office right now and wait until the afternoon paper comes out, we'll have an even better chance." Bruck was getting into the spirit of things.

We found just the right house on the first ad we answered—a beautiful ground-floor furnished flat with a grassy backyard for our dog to play in. Huge trees shaded the back door, and it was within walking distance of the hospital and my husband's future place of business.

There was one serious snag, however. Bruck, who had an eye for country living, didn't think the flat was worth the rent. I, of course, saw it as God's reply to the so-called housing shortage.

When he balked at renting it I felt that we would not find another house. And we didn't for a time. For days we followed up listings in the want ads and made paths to rental agencies without avail. We were about to give up and resign ourselves to driving back and forth up the narrow mountain road fifty miles each way daily.

"I'll give this problem a treatment," I said after a bright idea hit me. "Rather, I'll treat our belief instead of the problem. It is our attitude of despair that prevents our making the right contact. Frankly, I've felt downright out-of-sorts with you for not accepting that first flat. We must get back our feeling of at-one-ment with God and with each other. We must get back our expectancy of good. Without harmony and the spirit of thankfulness we're wast-

ing our time. One thing both of us can be thankful for is that we have good jobs here."

At that time we were driving along the countryside. Almost immediately Bruck spied a small for rent sign on a tree that shaded a house. Here was beauty, indeed—a spacious yard boasting winding flower-bordered paths and shady almond and fig trees.

"The rent will surely be beyond our means," Bruck whispered, as though the cottage were a bubble that might burst if he spoke too loud.

The woman who had charge of the rental was on the premises and said that she had put up the sign as an "experiment" ten minutes before we arrived. She planned to advertise it in the newspaper the following day. Even as she spoke, two other house hunters rushed up to claim the house. Inasmuch as both had several children with them, we felt obliged to step aside in favor of the larger families. The house plainly had more room than we needed. However, the agent assured us that the house would accommodate only two persons because of the water supply. The rains had not sufficiently filled the wells in the vicinity, and the plumbing system was not adequate for a large family.

Again the thing we sought was seeking us. First it had been the cool job on the mountaintop; then the civil service job that materialized at just the right moment; then the city flat. Now the house of our dreams. But there was more.

The house was beautifully furnished, complete with all electrical equipment. The rent was the same as that of the city flat. Furthermore, the rental agent

said that we could have all the nuts from the almond and walnut trees and all the fruit from the fig trees. But best of all, lining the white-picket fence was a row of tomato vines groaning with ripe tomatoes. A few other vegetables made up the strip of garden, which was bountiful.

"The garden is all yours, too. The last renter was a botany teacher who left for the coast to get married. She was quite interested in tomatoes and planted several varieties of them for experiments."

As soon as the rental agent left, I turned to my husband: "You see? While we were on the mountaintop God was down here raising my tomatoes for me. Different varieties, just as I planted! Doesn't this show you that He is not only conscious of our problems but of our desires? Even the tomatoes were seeking someone who wanted them." This latter fact seemed almost too much for me to bear without tears.

As I look back on the wonderful timing of jobs, houses, tomatoes, garden with nut and fruit trees, I can only say that our good seemed to be attracted to us because we were practicing the presence of God, were acknowledging Him in the midst of our every so-called problem. We must have carried down from the mountaintop some of our feeling of at-one-ment with God. With the exception of the country house, we had not consciously tried to demonstrate any of our good fortune—certainly not the tomatoes, nuts, and fruits. Instead of judging by appearances, which pointed out that no mountaintop jobs were left, that no house vacancies existed during the harvest season, we had joyfully beheld

our good until our consciousness became "clothed upon." It was that simple. Our prayers were answered. By seeing only that which we wished to manifest we escaped disappointments and limitations.

Anyone can demonstrate his true good. If you steadfastly see only good for yourself, eventually your good will be made manifest. Your beautiful "seeing" will be "clothed upon," because consciousness creates.

Eyes That Do Not See

Jessie Wilmore Murton

Oh, to have walked with Him in Galilee,
Or stood with them who listened as He spoke
To eager multitudes beside the sea.
Oh, to have tasted of the bread He broke
With His own hands; watched while the blind and lame,
The loathsome leper, by His touch made whole,
Returned with joy His power to proclaim,
Sturdy of limb and cleaned in mind and soul.

Oh, to have known the Man of Galilee!
What would we not have done for Him, we sigh,
While every day, with eyes that do not see
And ears that do not hear, we pass Him by
Unheeding, each in his familiar street,
The risen Christ, whose love makes life complete!

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: The Christ radiance bursts forth as the morning, and I am divinely directed in all that I do.

Prosperity: Zeal for Spirit substance assures my prosperity in both mind and affairs.

Healing: The zeal that works in Christ restores perfect action in mind and body, and health is established forever.

INSTRUCTIONS—"Pray without ceasing." The command set forth in this Scripture forms the foundation of Charles Fillmore's teaching. He made it a daily habit to spend long periods of time in communing with God. These lessons are expressed in his language, and they also portray his methods in prayer.

To unfold the deeper levels of the silence, first study each of the following lessons thoroughly, then go within and center the attention on the prayer given therewith. Hold it steadily until your mind blends with God-Mind and you have the conviction that it is finished.

Keep up this practice every day for one month. You will find your soul consciousness expanding and the Truth contained in each word impressing itself deeply on your consciousness.

The zeal of God working in a spiritually awakened man quickens, vivifies, and illumines the whole being.

When you see men and women working steadily and purposefully toward some cherished goal, do not conclude that they are moved by some selfish motive. They are fired by an impulse of soul that boils with an inward flame and urges them ever onward.

Zeal's throne or center of activity in the body is at the base of the brain, in the medulla, and its office is to vaporize the fine nerve fluid and distribute it to the senses. This you can accomplish by concentrating upon a prayer—an illuminating statement—until you have the assurance of fulfillment.

An intense desire to carry out some idea forces the nerve fluid into the medulla, where it is atomized with inspiration and then flared through the optic nerve to the eye, where the Spirit ignites it, and flashes it into light. "It is the Spirit that giveth life."

Never repress the impulse welling up within you to attain greater illumination. However, affirm control and remember that zeal is always tempered with wisdom. So "take time to be holy;" relax and let go in order that the Holy Spirit may express through you in all its freedom and beauty.

In this state of mind, open your soul to new inspiration and affirm:

The Christ radiance bursts forth as the morning, and I am divinely directed in all that I do.

Divine substance is that substance of God which is formed only in the divine idea. It underlies all manifestation, and is the spiritual essence from which all manifest riches are made.

Never sever the relationship that exists between your mind and the manifestation of substance. If you have only money at your command, you are only half rich, and your half riches may fail you. If you are spiritually rich, and know the substance within, even when you have no money, you are already half rich, and you have the certainty of becoming wholly rich.

Zeal for Spirit substance is an enthusiastic consciousness of prosperity in both mind and affairs. It insures its own perpetuation, and an increase comparable to yeast working in meal. Growth and wholesome nourishment are assured. Such a grasp of prosperity is never released. It becomes an omnipresence in life, and you no more fear poverty than you fear any of the other bugaboos of mortal mind. Prosperity is the sure thing, the present thing, the enduring thing.

When you diligently obey the law of God along any line, your faith like a flame flashes forth and you become strengthened and made alive in proportion, and all doubt and fear disappear.

Knowing that your words of Truth go down into the depths of the soul and become a radiant center of radiating power, join us in this prayer:

Zeal for Spirit substance assures my prosperity in both mind and affairs.

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Zeal is the affirmative impulse of Spirit; it is hat impulse which says, "Go forward." It is the rge behind all things.

The zeal for health is that divine eagerness that tops at no deterrent. It is a flaming faith that counts s nonexistent the forces which would oppose the xpression of health. Zeal that is working in your ndwelling Christ is the very ardor of God renewing he earth-dulled mind of the mortal with the vernal nergies that function in the Son of God consciousness.

Realize that this mighty power is working a estoration of perfect mind action, a regenerating ransmittal from God to you. Declare that before ts freshening sweep the rubbish of mortal thought s borne away. You will soon discover that its channels are secured through you by an enthusiasm that s self-perpetuating, and the health which you are eeking is established forever.

When Jesus was here on earth He formed a piritual zone in the earth's mental atmosphere. His words have moved men for nearly two thousand ears to realize, to dare, and to demonstrate, as no ther words ever uttered on this planet. In the ilence, in our moments of high spiritual realizaions, we penetrate into this healing zone.

With your feet planted on the firm foundation ock of faith, declare:

The zeal that works in Christ restores perfect ction in mind and body, and health is established forever.

I Lived by the 91st Psalm

JOSEPHINE RICHARDSON

EACH LIFE HAS periods of change and periods crisis. Happy, indeed, is the person w has learned in hours of pain or difficulty trust and to believe in a God who cares and w is able to deliver him! For there is always "a ve present help in trouble." In the days of my own lif crisis, it was the 91st Psalm that "wrought . . . d liverance."

At the beginning of the events that were to pro a great fest as well as a great triumph, I was livi alone in a Western city in the home that had be mine since my husband's passing some years befo I was living a life of contentment, absorbed in co genial employment, with many stanch friends a kindred associates, and I was active in a religio group to which I gave much time and enthusiasm

Then unexpectedly a challenge came to chan my way of life. A friend who was living in a beau ful suburban home recently had lost her husbar and she was very lonely. She invited me to make i home with her.

We had always been very harmonious frien and she felt that I would make an ideal compani for her. She thought that since she was getting old and more frail, she should not try to live alone. S also believed that such a plan would prove to ideal for me.

My friend was aware that I would have to gi

p an excellent position and dispose of my home, ut she believed that it would be better for me to be elieved of the responsibilities involved. I was to ave all the privileges of her home and the chance o share many other advantages, including trips in er car. And as a last gesture she promised that ownership of the home eventually would pass to me.

Acceptance of her offer involved considerable acrifice on my part—far more than my friend ealized. She did not know how much my own acvities meant to me, nor how greatly they fulfilled ne needs in my inner life that were stronger than esires for outer pleasure, comfort, or daily comanionship. I felt that in my modest way of life, I njoyed freedom and independence that were vital o my development and happiness.

However, I decided that the arrangement did eem practical, and reluctantly I agreed to the change f residence and to other arrangements that my riend had planned for me. But the change of enironment and the new kind of life, proved disapointing and difficult. I missed my old associates, ince I was entirely cut off from them. I had believed hat I could spend week ends in town occasionally nd that I could attend my church and meetings of ny favorite club. I had assumed that a continuation f my activities would be possible and I had comorted myself with such thoughts at the time of my lecision; but I found it to be impossible.

My friend expected much of me. The car I drove or her was never available to me alone. Once I had ut myself loose from my former moorings, I found nyself in a situation totally different from that

which I had expected and to which I had turned in happy anticipation once my decision had been made. Living in the home of my friend, I found myself yielding daily to her plans and wishes. In fact, I was more like a servant than a friend and companion.

My life became so limited and so utterly at variance with my former mode of living and my responsibilities so time-consuming and difficult that my health began to be affected.

Before I could decide what procedure would enable me to effect my release without ill feeling and to return to the city, my friend suddenly disclosed that she had made arrangements to spend the next year abroad and that she would sail in sixty days after leasing her home for the period of her absence. She made the announcement apparently without concern for my situation and without expressing regret of the predicament in which she would leave me. Her attitude suggested that she believed she had more than done her part for me.

I had no choice except to return to the city and to seek an apartment at a time when one was difficult to find. Finally I secured temporary quarters in the home of a friend who had lost a son in World War II. I soon learned, however, that my friend's grief had affected her mind, and she had hallucinations which made living there difficult. I was still cut off from old associates and opportunities for congenial employment, and I knew that once again I must find a home of my own where I could find contentment and peace.

As strange and difficult as things then appeared, as lonely and isolated as I felt, I knew that in Truth

I am never alone. I knew, too, that I could find help, and I turned to God in utter dependence on Him and His love and care.

It was then that I was drawn to the words of a noted metaphysical writer, who commented on the promises of the 91st Psalm. He wrote as one who had firsthand knowledge of their powers and possibilities. He said that the psalm could do wonders in restoring anyone to perfect harmony with God. He directed specifically: "The psalm should be read over and over again; perseveringly. . . . After a time we will realize that the words are true—wonderfully so, in all they say and promise and that they are true for us, personally; just as though we were the only beings in the entire universe and written for us alone." These words seemed to promise the impossible. But they were written with conviction by a leader whom I trusted, and I had to find definite help. The psalm became an anchor for my ship in time of storm.

I conscientiously studied the words over and over until new meanings and values came clearly into my mind. With each new revelation I accepted all that the promises implied. I knew that they must be true; that once realized in my own consciousness, they would be manifested in fulfillment of my inner needs and in security and happiness in my outer environment.

"I will be with him in trouble." Surely I had known these words through the years but now they seemed more personal and comforting. "He shall call upon me, and I will answer him." My heart called and cried for the living God. "I will deliver

him." That meant deliverance from fears of persons or things; it meant deliverance from anxiety as regards my supply. I had been without my accustomed income many months and I had many unexpected and mounting expenses. I needed deliverance from limitations of income, activities, associations, and time, which had been so precious to me.

"Thou hast made the Most High thy habitation;
There shall no evil befall thee,
Neither shall any plague come nigh thy tent."

These words repeated themselves over and over in my mind during the day and the last thing at night.

I believed in the promises of this marvelous psalm and I locked their message and their meaning in the innermost recesses of my heart. I was determined to continue to do my very best day by day; to hold steady, to exhibit love and patience toward those with whom I was associated, and to see only the good in them and the Christ Spirit in the deeds and words of everyone.

Peace and order soon began to be restored in my life and thought. I was led to an apartment, which was beautifully situated and which had an atmosphere of peace. It was exactly suited to my needs and near that part of the city in which my activities were centered. I felt at home from the first day I established myself in my new quarters.

I found employment in my chosen work. My new position was even more favorable than my earlier one, and my salary was higher. New friends came into my life, enriching it and inspiring me to greater effort.

One of the promises that I noted with interest

or the first time was "I will . . . honor him." Be-
ause of my puritanical training, I had always felt
hat one should not seek honors, least of all a Chris-
ian. The joy in my work had always been sufficient
eward. Honor, I believed, was supposed to foster
vorldly desires and ambitions, and yet God Him-
elf was promising honors. If He promised them,
eceiving them as benefits from His hand must be
ight. I would accept honors, then. I would take
hat promise on faith, too; I would accept whatever
ionors might come—not as things of self-ag-
grandizement but as precious gifts from a loving
Father. I would take them not as things to make
ne feel superior to others, but as bonuses from the
bank of life.

I saw that the idea of honor could have a spir-
tual meaning as truly as the idea or consciousness
of supply. And this promise, too, came true. Ful-
illment came in achievements in my work, special
ecognition for original contributions in my field.
Friends took me into their circle and gave me hearty
encouragement. It did not make me proud or vain-
glorious. I was only quietly thankful to the Father
who had been my "present help in trouble" and who
had given me fulfillment of those precious promises
and added an extra measure of His goodness. I re-
ceived them as tokens of His love directly from His
hands. Surely, I thought, my cup runneth over. Love
came to me from friends as never before—love,
esteem, and joy above all I had asked or expected.

Truly,

"Because he hath set his love upon me, therefore
will I deliver him."

Sunday LESSONS

These lessons point out the symbology of the Bible and in terpret it according to the Unity teaching. Study with a open mind and Truth will convince you. Bible text is take from the American Standard Version of the Bible, copyrigh 1929, by the International Council of Religious Education lessons are developed from outlines prepared and copy righted by the Council; both are used by permission.

Lesson 1, July 6, 1952

UNITY SUBJECT—*Knowing and Remembering.*

INTERNATIONAL SUBJECT—*Man's Sin and God' Mercy.*—Judg. 2:8-17; 21:25.

8. And Joshua the son of Nun, the servant of Jehovah died, being a hundred and ten years old.

9. And they buried him in the border of his inherit ance in Timnath-heres, in the hill-country of Ephraim, o the north of the mountain of Gaash.

10. And also all that generation were gathered unt their fathers: and there arose another generation afte them, that knew not Jehovah, nor yet the work which h had wrought for Israel.

11. And the children of Israel did that which was evi in the sight of Jehovah, and served the Baalim;

12. And they forsook Jehovah, the God of their fa thers, who brought them out of the land of Egypt, an followed other gods, of the gods of the peoples tha were round about them, and bowed themselves down unt them: and they provoked Jehovah to anger.

13. And they forsook Jehovah, and served Baal an the Ashtaroth.

14. And the anger of Jehovah was kindled agains Israel, and he delivered them into the hands of spoiler that despoiled them; and he sold them into the hands o

their enemies round about, so that they could not any longer stand before their enemies.

15. Withersoever they went out, the hand of Jehovah was against them for evil, as Jehovah had spoken, and as Jehovah had sworn unto them: and they were sore distressed.

16. And Jehovah raised up judges, who saved them out of the hand of those that despoiled them.

17. And yet they hearkened not unto their judges; for they played the harlot after other gods, and bowed themselves down unto them: they turned aside quickly out of the way wherein their fathers walked, obeying the commandments of Jehovah; *but* they did not so.

25. In those days there was no king in Israel: every man did that which was right in his own eyes.

GOLDEN TEXT—*Blessed is the nation whose God is Jehovah.*—Psalms 33:12.

SILENT PRAYER—*My judgment is true, for Divine Mind inspires it.*

The fact that the average person is a mixture of good and evil impulses, thoughts, desires, motives, and deeds accounts for the aptness of the word *average,* since a mixture of opposites in this respect creates the average or mediocre character. Moses and Joshua set before the Children of Israel the goal of complete devotion and undivided allegiance to Jehovah. If this goal had been faithfully remembered and pursued, the result would have been their successful establishment as a nation in undisputed territory long before the reign of Solomon, during whose time they at last became independent of the surrounding tribes.

Likewise, complete devotion to the cause of Truth on our part leads us on to integrity of char-

acter and thoroughly developed individuality. These two traits, existing side by side, insure a successful living of life.

Joshua's mission was to bring the Children of Israel into a realization of their inheritance in the Promised Land. After they had been brought up from slavery into this consciousness they were sent forth to take actual possession of the land. At the time of their going forth they were servants of the one God and were unified in one central thought and purpose. Joshua called them to choose whom they would serve and gave them their choice of allegiances. At this time they chose to serve Jehovah. About the same time Joshua died and was buried in the border of his inheritance in Timnath-heres ("portion of the sun"), in the hill country of Ephraim ("doubly fruitful").

As the individual, under the leadership of some central idea, succeeds in bringing all his faculties and forces into subservience to this central idea, the idea itself seems to die or to be merged into the general activity of his being as a whole. When the central idea is absorbed by a person, he becomes "doubly fruitful," and his creative forces are greatly increased. In this state new forces and powers soon accumulate, and unless they are definitely directed we encounter difficulties and are likely to be drawn back into materiality.

Abraham Lincoln said, "I believe this government cannot endure half slave and half free." It is equally true that no individual can live a life of full self-expression when he is only half freed from the bonds of material thinking. Those who hold that

we are by nature such a mixture of good and evil that we should never criticize evil in someone else are doing the race a disservice, no matter how good may be their intentions. It certainly does not behoove anyone to speak ill of someone else, but not because everyone is a mixture of good and evil. This premise should be denied out of mind on every occasion and only the good affirmed. We are to speak well of others because only the good is true; and if our allegiance is to Truth, we wish, first of all, our words to be true.

We become thorough as we develop creative power in conjunction with spiritual consciousness. The goal of spiritual attainment is a stabilizing influence in our lives. The ideal of thoroughness is to be kept in mind constantly, and we should not be satisfied with half performance in any line of endeavor. The maxim "Whatever is worth doing at all is worth doing well" is as true of the mental and spiritual realms as of the physical and material. To develop power to think originally and forcefully, we have to think in harmony with Truth and we have to hold fast to what we know to be true; we have to know and remember it.

If we use our spiritual powers in an ignorant way (the worship of Baal), we are swept back into Egypt (darkness). There we encounter Ashtoreth, the feminine counterpart of Baal, and must overcome the temptation to be satisfied with the developing of intellectual perception rather than concentrating our powers on spiritual understanding. The full light of Truth is available only to those who constantly direct all the forces of their nature in per-

fect harmony with the trend of their highest aspirations.

Each generation is responsible for teaching the way of life (the divine law) to the one that follows it. A generation that does not know Jehovah lacks this knowledge, because the generation that preceded it failed in its manifest duty to make Truth known to its children by word and deed. When "every man did that which was right in his own eyes," there was no standard of right. Achan, seeing "among the spoil a goodly Babylonish mantle, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight," coveted these things and took them. Whoever does such things brings reproach upon the entire body of society, which has been trained to hold to the ideal of honor and integrity. We cannot judge selfishly, but we must judge with righteous judgment.

Questions

1. To what does thoroughness in our devotion to Truth lead?
2. What does the death of Joshua, following the Children of Israel's taking partial possession of the Promised Land, represent?
3. Why is it important for us to be free from material-mindedness?
4. What goal is attainable when we develop thoroughness?
5. How do we develop power to think originally and forcefully?
6. What results from the ignorant use of spiritual powers?
7. With respect to Truth what responsibility rests upon each generation in turn?

Lesson 2, July 13, 1952

JNITY SUBJECT—*The Saving Power of Discriminating Judgment.*

NTERNATIONAL SUBJECT—*Courageous Leadership.*
—Judg. 4:4-8; 5:1-7.

4. Now Deborah, a prophetess, the wife of Lappidoth, he judged Israel at that time.
5. And she dwelt under the palm-tree of Deborah beween Ramah and Beth-el in the hill-country of Ephraim: nd the children of Israel came up to her for judgment.
6. And she sent and called Barak the son of Abinoam ut of Kedesh-naphtali, and said unto him, Hath not Jeiovah, the God of Israel, commanded, *saying,* Go and draw nto mount Tabor, and take with thee ten thousand men f the children of Naphtali and of the children of Zebulun?
7. And I will draw unto thee, to the river Kishon, isera, the captain of Jabin's army, with his chariots and is multitude; and I will deliver him into thy hand.
8. And Barak said unto her, If thou wilt go with me, hen I will go; but if thou wilt not go with me, I will ot go.

1. Then sang Deborah and Barak the son of Abinoam on that day, saying,
2. For the leaders took the lead in Israel,
   For that the people offered themselves willingly,
   Bless ye Jehovah.
3. Hear, O ye kings; give ear, O ye princes;
   I, *even* I, will sing unto Jehovah;
   I will sing praise to Jehovah, the God of Israel.
4. Jehovah, when thou wentest forth out of Seir,
   When thou marchedst out of the field of Edom,
   The earth trembled, the heavens also dropped,
   Yea, the clouds dropped water.
5. The mountains quaked at the presence of Jehovah,
   Even yon Sinai at the presence of Jehovah, the God of Israel.
6. In the days of Shamgar the son of Anath,

In the days of Jael, the highways were unoccupi
And the travellers walked through byways.
7. The rulers ceased in Israel, they ceased,
Until that I Deborah arose,
That I arose a mother in Israel.

GOLDEN TEXT—*Be strong and of good courag be not affrighted, neither be thou dismayed: for j hovah thy God is with thee whithersoever th goest.*—Josh. 1:9.

SILENT PRAYER—*God goes before me, and His strength I am confident and watchful.*

If the principle outlined in this lesson on t secret of spiritual overcoming is faithfully followe there is no problem too great to be solved succes fully.

Before we recognize our power through indwe ing Spirit to keep our thoughts in order, there sometimes an admixture of error in our ideas spiritual truth. Unless our higher and nobl thoughts are united in mind with faith in the omn presence of good, we fall into a belief in dualit Belief in both good and evil is idol worship. Goc must be seen as all-inclusive before we can kee our higher thoughts (Israelites) out of the grip c Jabin, the intelligence and discernment inherent i the elemental life forces of the organism (Canaar ites). This intelligence is not imbued with spiritu thought, but is tinged with and actuated by th carnal mind. Unless our faith is strengthened by be ing consciously unified with spiritual Truth, w must call divine will and discriminating power t our aid. These spiritual faculties are represented i

his lesson by Deborah and Barak.

Deborah means "a bee." Bees are noted for their ne sense of discrimination and for a keener per-eption than is known to the five senses. When this aculty of keen perception functions in its own ative state—under its own palm tree, in connection ith wisdom (Lappidoth)—marvelous results ac-rue.

Barak means "lightning." In man lightning may e said to typify the fiery executiveness of the active vill. In its undisciplined state such executiveness eads men into all kinds of involved conditions. When ve act on a half truth we meet overmastering opposi-ion, and apparent failure is the result. Failure in such case results from the fact that we have gone at the ork in the wrong way, not from the undertaking of ork beyond our powers. When Barak was assigned he task of gaining a victory over the warlike hosts of isera he refused to go unless Deborah accompanied im. The first secret of success is here indicated, for uccess or failure is determined largely by the state of mind in which we prepare to face a situation.

When a problem confronts us the first step is to onsult our inner discrimination or guidance. We hould affirm that our intuitional faculty is function-ng in perfect unison with infinite wisdom. A good ffirmation at such times is: *Divine wisdom en-ightens me, and I know just what to do.* Keeping his thought in mind every step of the way and olding the mind in an expectant and receptive at-itude toward the Infinite insures absolutely the right outcome.

When the intuitive solution of a problem first

comes to us we usually feel sure of our abi to succeed. As the working out of the probl progresses, apparent aspects may change and n aspects may develop. Unless we remain in consci contact with wise discrimination, we have no ass ance of complete success.

Sisera means "fermenting, boiling." In a me physical sense it represents the great aggressivene passion, inner unrest, and lack of poise and se dominion that exist in the life forces of man wh they are under the domination of carnal thoug Sisera is really the executive power of the elemen discernment that is found in the race thought. Th discernment is not subject to spiritual thought, b is centered in the carnal mind. It takes the executi quality of active will (Barak) in conjunction wi the spiritual sense of discrimination (Deborah) reinforced by conscious strength and order thought (ten thousand men of the Children Naphtali and of the Children of Zebulun), to fr the mind from its bondage to the race thought. Th accepted standards of judgment of the race thoug occupy a strongly fortified position in the subco sciousness of every one of us until they are su planted by the spiritual standards of Truth.

Judgment is clarified by praise and full acknow edgment of divine power operating in all the un dertakings in which we claim and affirm it. The son of Deborah and Barak makes this acknowledgmen The surest leadership is that which is founded o unwavering faith in God.

Questions

1. What secret is contained in this lesson? What will

result from applying the knowledge it contains?

2. What is the meaning of Deborah? Of Lappidoth? Of Barak?
3. What does Barak typify in the individual? What happens when Barak works independently of the inner spirit of wisdom?
4. What is one of the important factors governing success?
5. When we face a problem what is the first step to take?
6. What frees the mind from bondage to the race thought?
7. How do praise and rejoicing affect judgment?

Lesson 3, July 20, 1952

UNITY SUBJECT—*Faithfulness to the Ideal.*

NTERNATIONAL SUBJECT—*Following God's Purpose.*—Judg. 6:11-17, 25-27; 8:22, 23.

11. And the angel of Jehovah came, and sat under the oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon was beating out wheat in the winepress, to hide it from the Midianites.

12. And the angel of Jehovah appeared unto him, and said unto him, Jehovah is with thee, thou mighty man of valor.

13. And Gideon said unto him, Oh, my lord, if Jehovah is with us, why then is all this befallen us? and where are all his wondrous works which our fathers told us of, saying, Did not Jehovah bring us up from Egypt? but now Jehovah hath cast us off, and delivered us into the hand of Midian.

14. And Jehovah looked upon him, and said, Go in this thy might, and save Israel from the hand of Midian: have not I sent thee?

15. And he said unto him, Oh, Lord, wherewith shall I save Israel? behold, my family is the poorest in Manasseh, and I am the least in my father's house.

16. And Jehovah said unto him, Surely I will be witl thee, and thou shalt smite the Midianites as one man.

17. And he said unto him, If now I have found favo in thy sight, then show me a sign that it is thou that talkes with me.

25. And it came to pass the same night, that Jehoval said unto him, Take thy father's bullock, even the secon bullock seven years old, and throw down the altar of Baa that thy father hath, and cut down the Asherah that i by it;

26. And build an altar unto Jehovah thy God upo the top of this stronghold, in the orderly manner, and tak the second bullock, and offer a burnt-offering with th wood of the Asherah which thou shalt cut down.

27. Then Gideon took ten men of his servants, an did as Jehovah had spoken unto him: and it came to pass because he feared his father's household and the men o the city, so that he could not do it by day, that he did i by night.

22. Then the men of Israel said unto Gideon, Rul thou over us, both thou, and thy son, and thy son's so also; for thou hast saved us out of the hand of Midian.

23. And Gideon said unto them, I will not rule ove you, neither shall my son rule over you: Jehovah shall rul over you.

GOLDEN TEXT—

Teach me thy way, O Jehovah;
And lead me in a plain path.
—Psalms 27:11.

SILENT PRAYER—*Through the power of my un divided faith in the Spirit of the Christ within me can do all things needful for me to do.*

Meditation on God can occupy the mind ever while the hands are engaged in physical work tha has no connection with the trend of one's thoughts That Gideon had meditated and pondered deepl

on the oppressed condition of his people is evident from his first question of the angel of Jehovah that sat under the oak.

An oak tree in itself stands for something strong and protective; but in the Hebrew language it has even a deeper significance. The word comes from the same root as the word *Elohim.* The text,

"He that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty,"

contains the spiritual interpretation of sitting "under the oak."

Gideon was "beating out wheat" (dividing the true from the false) while he meditated on the low estate of his people under the bondage of Midian. "The angel of Jehovah appeared unto him" and said, "Jehovah is with thee." Gideon's answer applied not to himself but to his people: "Oh, my lord, if Jehovah is with us, why then is all this befallen us?" Millions of others in distress have asked this same question. Then "Jehovah looked upon him" (brought him into His own presence) and said, "Surely I will be with thee." To counteract Gideon's humility ("Behold, my family is the poorest in Manasseh, and I am the least in my father's house") the angel twice affirmed Gideon's mighty valor. "Jehovah is with thee, thou mighty man of valor. . . . Go in this thy might, and save Israel from the hand of Midian." The power of the Holy Spirit makes all things possible to him whom it possesses.

The word *Midian* means "strife or contention." This is the chief enemy of the race and is overcome

only by love and the recognition of all men's essential unity. Beginning with petty quarrels, jealousies, uncharitable thoughts, they progress to hatred between nations and to aggressive wars. Strife and contention will be overcome only by positive denial made in the realization that error has no power or reality of itself. This form of denial, with an assurance of the power and love of God, will overcome all strife. The Midianites must be exterminated before we can possess the Promised Land in its entirety. Error can be set to destroy itself, as in the case of the Midianites, who in panic turned their swords against one another.

Most of the swords were probably in the hands of the Midianites at the time, since they, as conquerors, would naturally disarm the subject Children of Israel. Gideon ("impetuous warrior") was not deterred by this fact. Fear was his chief weapon. His small but well-organized band of men struck terror in the hearts of the Midian forces with the sudden appearance of many torches and the blare of many trumpets. The Midianites became panicky from the confusion of the trumpets and failed to observe the size of the attacking forces by the number of torch lights. In panic everyone instinctively tries to escape harm to himself. Gideon counted on this instinct and not in vain.

By throwing down the altar of Baal and cutting down the Asherah that was beside it, Gideon goaded the Midianites into action. Since he had not yet demonstrated the might that the angel ascribed to him, he did this work by night. His attack on the Midianites also was made under cover of darkness

Later, with the support of the fighting men of four tribes, he came out into the open and fought by day.

Military might and astuteness are no preparation for rulership or proof of capacity for it. After Gideon had freed the Children of Israel they asked him to rule over them. He refused, saying: "Jehovah shall rule over you." Spiritual power is the proper qualification for leadership. When this is fully understood and practiced graft and political corruption in government will cease, and men will again prize individual honor and integrity. Jehovah will then rule supreme.

QUESTIONS

1. What is evident from the statement that "the angel of Jehovah came, and sat under the oak which was in Ophrah"?
2. In this lesson what is the significance of the oak tree?
3. Does the statement that Gideon was "beating out wheat" have metaphysical significance? If so, what does it signify?
4. Are humility and courage related faculties? In what spirit do they unite?
5. How are strife and contention overcome?
6. What does the name Gideon mean?
7. Is more light all that is needed to dissipate error?

Lesson 4, July 27, 1952

UNITY SUBJECT—*The Result of Perservering Faith.*

INTERNATIONAL SUBJECT—*Preparation for Service.*
—I Sam. 1:20, 24-28; 3:1, 16—4:1a.

20. And it came to pass, when the time was come about, that Hannah conceived, and bare a son; and she

called his name Samuel, *saying*. Because I have asked hin of Jehovah.

24. And when she had weaned him, she took hin up with her, with three bullocks, and one ephah of meal and a bottle of wine, and brought him unto the house o Jehovah in Shiloh: and the child was young.

25. And they slew the bullock, and brought the chil to Eli.

26. And she said, Oh, my lord, as thy soul liveth, m lord, I am the woman that stood by thee here, praying unto Jehovah.

27. For this child I prayed; and Jehovah hath giver me my petition which I asked of him:

28. Therefore also I have granted him to Jehovah; a long as he liveth he is granted to Jehovah. And he wor shipped Jehovah there.

1. And the child Samuel ministered unto Jehoval before Eli. And the word of Jehovah was precious in those days; there was no frequent vision.

16. Then Eli called Samuel, and said, Samuel, my son And he said, Here am I.

17. And he said, What is the thing that *Jehovah* hath spoken unto thee? I pray thee, hide it not from me: God do so to thee, and more also, if thou hide anything from me of all the things that he spake unto thee.

18. And Samuel told him every whit, and hid nothing from him. And he said, It is Jehovah; let him do what seemeth him good.

19. And Samuel grew, and Jehovah was with him, and did let none of his words fall to the ground.

20. And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of Jehovah.

21. And Jehovah appeared again in Shiloh; for Jehovah revealed himself to Samuel in Shiloh by the word of Jehovah.

1a. And the word of Samuel came to all Israel.

GOLDEN TEXT—*And the child Samuel grew on, and increased in favor both with Jehovah, and also with men.*—I Sam. 2:26.

ILENT PRAYER—

Bless Jehovah, O my soul;
And all that is within me, bless *his holy name.*
(Psalms 103:1)

Samuel's preparation for service was begun be-
ore his birth, as should that of every child who
omes into the world. Birth is mandatory on the
nother, but her preparation for the life of the child
s voluntary. If she chooses, she may ignore her re-
ponsibility in the matter and give no direction what-
ver to her thoughts or to the proper choice of the
nterests that shall claim her attention. She can live
life of selfish, shallow pleasure, immersed in her
own preferences. On the other hand, she may recog-
ize that the trend of her habitual thinking can, if
onsciously directed, influence the mental and spir-
tual bent of her child and determine the trend of
his whole life. Hannah discharged her full respon-
ibility. "Happy he with such a mother!"

Hannah and Elkanah were devout persons. Every
ear they went on a pilgrimage to Shiloh, where the
Ark of the Covenant was, to offer special sacrifices.
There Hannah prayed for a son. Encouraged by
Eli, she prayed constructively, and her prayer was
answered. Her vow, which formed part of her
prayer, dedicated to Jehovah the child for whom she
prayed. He was to belong to Jehovah as long as he
ived. Her prayers no doubt remained consistent un-
til the birth of the child.

Somewhere between the second and fourth year
following Samuel's birth his parents took him up
to Shiloh and delivered him to the temple, conse-

crated by sacrifices offered at that time as well as the prenatal sacrifice of his mother's vow. His life in the temple was a further consecration.

Of the six children born to Hannah, only the first, Samuel, is known to us by name or deed. Samuel became judge of all Israel and continued so throughout his life; he was the most influential and most sought after of all his people. Rather than disregarding his mother's wishes and choosing his own vocation, he fulfilled her vow and led a consecrated life.

Children are typical of innocent, sincere thoughts. The soul desires above all else to be innocent, whole, singleminded. The Israelites, who may be said to typify our true ideas, attached supreme importance to the possession of children. The Jewess who was a childless wife felt herself to be subject justly to reproach. The Jew who was not a father felt himself in disgrace and to obviate this state of affairs often took a second wife, as perhaps Elkanah had married Peninnah, although he loved Hannah.

The meaning of the name Hannah is "grace, defense." She may be thought of as the soul established in divine grace and favor through high aspiration, consecration to God, and much earnest prayer. To attain so high a consciousness, the soul aspires to hear the inner voice of inspiration. Samuel ("heard of God") means, by implication, the inner voice.

Eli ("summit; Most High") is representative of the intellect under spiritual discipline. It was in this atmosphere that Samuel grew up, from his earliest years ministering "unto Jehovah before Eli." It is

mall wonder, then, that "Samuel grew, and Jeovah was with him, and did let none of his words all to the ground." So true and steadfast was he that e could hear the truth intuitively (the voice of Jeovah) and understand the inevitable outcome of given habit of conduct. He had vision, that preious gift of God which is as infrequent in our day s it was in the days of Eli and his wicked sons. Ve of today need to learn the lesson of Samuel to ultivate spiritual discernment and apply it to the roblems of our own time. Just as "Jehovah revealed imself to Samuel in Shiloh by the word of Jeovah, so the word of Jehovah will come to us as e minister to Jehovah in our thought and prayer fe as well as in all our daily duties and undertakigs. Then we are to pass on our intuitive underanding in words or acts that will convince those round us who may be looking for guidance. The uth that is in us is for sharing as well as for living.

Questions

1. When should the child's preparation for living be begun?
2. Was Samuel's consecration to Jehovah full and consistent throughout?
3. Of what are children typical, in a metaphysical sense?
4. What is the meaning of the name Hannah? Why is the constructive habit of thought desirable?
5. Why were all of Samuel's words fulfilled?
6. How can we cultivate spiritual discernment, and what use should we make of it?

Ask, and it shall be given you.—JESUS

Silent UNITY

The Christ radiance bursts forth as the morning, and I am divinely directed in all that I do.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

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These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

IY HEART is filled with gratitude, and my efforts are ow redoubled to let the calm Spirit of Christ preail under all circumstances.

A physical ailment—a hemorrhage, to be exact—as not responding to my efforts to deal with it. This ade me fearful. I knew then that I must get help om you. As always, the sweet, calm voice on the ther end of the wire in answer to my telephone call Silent Unity was so reassuring. Immediately afterard, I retired for the night and slept for a short eriod. Awakened by a recurrence of the trouble, anic threatened. But remembering Unity's reassurnce, and clinging to a Truth statement I refused to t this state of mind take over.

I fell into a peaceful sleep which lasted until orning, and I awakened relieved of the complaint, efreshed and oh, so strengthened.—*Mrs. R. E. B., Michigan.*

BOUT FOUR weeks back, a spell of cold weather aused some wax to harden in my right ear, blocking he passage. At the same time the entire right side

16. And Jehovah said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.

17. And he said unto him, If now I have found favor in thy sight, then show me a sign that it is thou that talkest with me.

25. And it came to pass the same night, that Jehovah said unto him, Take thy father's bullock, even the second bullock seven years old, and throw down the altar of Baal that thy father hath, and cut down the Asherah that is by it;

26. And build an altar unto Jehovah thy God upon the top of this stronghold, in the orderly manner, and take the second bullock, and offer a burnt-offering with the wood of the Asherah which thou shalt cut down.

27. Then Gideon took ten men of his servants, and did as Jehovah had spoken unto him: and it came to pass, because he feared his father's household and the men of the city, so that he could not do it by day, that he did it by night.

22. Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also; for thou hast saved us out of the hand of Midian.

23. And Gideon said unto them, I will not rule over you, neither shall my son rule over you: Jehovah shall rule over you.

GOLDEN TEXT—

Teach me thy way, O Jehovah;
And lead me in a plain path.
—Psalms 27:11.

SILENT PRAYER—*Through the power of my undivided faith in the Spirit of the Christ within me I can do all things needful for me to do.*

Meditation on God can occupy the mind even while the hands are engaged in physical work that has no connection with the trend of one's thoughts. That Gideon had meditated and pondered deeply

on the oppressed condition of his people is evident from his first question of the angel of Jehovah that sat under the oak.

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I fell into a peaceful sleep which lasted until morning, and I awakened relieved of the complaint, refreshed and oh, so strengthened.—*Mrs. R. E. B., Michigan.*

ABOUT FOUR weeks back, a spell of cold weather caused some wax to harden in my right ear, blocking the passage. At the same time the entire right side

of my head was gripped by the most agonizin neuralgia, which made the scalp so tender that could hardly bear to touch it, and brushing or comb ing my hair was misery. I called up my London Unit Centre, where I am always certain of help, and go to work on the condition myself. While the pai abated very little, I was immensely helped in tha I was able to carry on with my job, which at tha time was at a most important stage, without anyon being aware that there was anything wrong. I use my healing affirmations, some remembered fro Unity, some in my own words, and constantly thanke God for perfect healing.

The next morning the pain had lessened so muc that for the first time in nearly four weeks I was abl to brush my hair normally. The following day a pain had vanished except for one tender spot, an that too was healed within the next 24 hours. Toda I am entirely free from any suggestion of imperfec tion.—*D. P., England.*

Filled with Plenty

WHEN I WROTE you for help about a year ago, w seemed to be in a truly desperate situation. All ou funds were invested in a business that just did no seem to prosper, and there was much inharmony be tween my husband and his associates. There seeme to be no way out, and he was bitterly disappointe and ill.

Now after a year, I am so happy to report tha everything is working out smoothly and perfectly The business has improved. They are expanding an

here is harmony between the partners. Best of all, to me, my husband is radiant with health, happiness and optimism.

Please use this sum to further your radio work. It has been a great help to me in facing my problems, and I do hope to be able to contribute more generously in the future. God bless all of you!—*R. L. K., California.*

He Shall Have Abundance

OVER A year ago I wrote to you requesting a prosperity bank and your prayers for a job. At first I used the bank faithfully every day, but soon money was so scarce there just wasn't a coin to put in it daily. However, I used the affirmation just as you suggested. As time went on, I finally became discouraged and despaired of any help and stopped even the affirmation. I talked it over with my mother, and she told me that I had too much hate and ill-feeling toward my neighbors and relatives for God to hear any prayer I might make. So I stopped asking for a job and began asking for understanding and tolerance toward my relatives and friends. As soon as He helped me to see some good in everybody and to stop remembering so many unkind things done and said to me, my whole life seemed brighter even though I was still unable to pay my bills or keep myself and family clothed properly. My mother said then I should continue the affirmation and at the same time give thanks for the good health my family and I enjoy. Since I have followed her advice to the letter, things have changed. Not only did I get a job, but one which is so close to home that I can look in

on my children during the day and see to their mea

There were jobs I could have gotten paying mo money but they were not so near home and h longer hours. Now I am so thankful I can at lea pay our expenses.—*T. C. H., New Jersey.*

ALL LAST year I had very little financial success. Als I did not use a prosperity bank. I can see now ho foolish I was, for my writing which has often yielde good returns brought me almost nothing. I sent f a prosperity bank, and let me say that already I ha received twice what I received from writing for t whole year of 1951.—*Mrs. D. H., Pennsylvania.*

My Help Cometh from Jehovah

I AM INCLOSING a check to renew my UNITY mag zine subscription for another year.

I enjoy reading the magazine, and usually tak it along in my purse to read as I ride the streetca or bus. It always gives me a good thought and fee ing, and the time passes so pleasantly.

Best wishes for Unity's wonderful work.—*Mr. J. B., Illinois.*

THE INCLOSED $1 is for the renewal of my subscri tion to UNITY magazine. I have taken it for years, an it has been a must with me for a long time. It ha helped me to think correctly and thereby control m mind. Through the study of Unity, I now have bette health and a brighter prospect in life, for which I an truly thankful.—*I. C. W., Oregon.*

I HAVE been studying Unity literature for years an

am unable to enumerate the many blessings I have ceived, among these have come a change from fear, rrow, and unhappiness to a life of joy and prosrity, a serious illness to healing, an unpleasant livg condition to a beautiful new, modern brick home ith conveniences that are far beyond my dreams, om loneliness to companionship. For all my blessgs I am ever grateful to our heavenly Father, and you dear friends at Unity for showing me the way f Truth through Unity literature, books and letters. *—O. C. F., Georgia.*

DON'T know of a better magazine than UNITY. It is ttle but mighty. After I read it, it seems that the g has been lifted.—*Mrs. M. C., Ohio.*

Hearken unto Me

FEEL THAT I must take time out this morning to ell you how happy and grateful we are.

About two weeks ago, I wrote you for help, as we ere at the giving up point. We had been trying to ell our home for over a month and had had no luck. o we decided to put it in God's hands and write to ou for prayers.

Then my husband and I sat down and had a talk ith God. We told Him we had tried and we asked lis help. We knew that there was someone who eeded our home and God would lead them to us. hen we stopped worrying and just waited. Wednesay evening at 7 o'clock a man and his wife knocked t our door and asked to see the house. They were o pleased with it that they bought it and last night ve signed the deed.

Then we wondered just where we would g
place to move in time to give these good people
session in thirty days. Yesterday morning while
ing to my daughter's house I turned at the w
corner. So I went on up the street to turn again
there stood a moving van at a house we had al
wanted. I stopped my car and went in. Yes;
house was for sale, so we have made arrangem
to buy it. We are so happy. No more worry.

Most of all, we do know where our help c
from, and from now on there will be no more do
or worries. We shall take our troubles to our hea
ly Father and the dear friends of Silent Unity.
bless you for your prayers.—*F. D., Missouri.*

Father, I Thank Thee

THANKS FOR your little reminder as I never co
do without my beloved magazines. There are ti
when I don't get them read as quickly as I wo
like, but one nice thing is that they never grow
I find in the repeated readings they grow more d

I am one of the many this year who have so
many blessings that I fail to recognize and apprec
them all. So this day I am truly trying to "just
grateful."—*Mrs. R. F. L., California.*

WORDS ARE not adequate to express my appreciat
for the wonderful help you have rendered thro
prayer. Since I first wrote you, the following thi
have happened in our church: twenty-five h
joined the church; three have been called to
ministry, one is already active; the building

een practically completed when all had despaired f ever seeing it completed; and a new spirit prevails.—*M. F. Mc., Oklahoma.*

Give unto the Lord

WOULD LIKE to tell you how much tithing means o me. I tithed all last year faithfully and I wouldn't hink of stopping. I have found out that I seem to e able to make my money go farther, the bills are aid and I still have some left over. I have been able o help my brother and wife and small daughter go o California to work and live and have bought my nother a new coat. Now I hear that we are getting raise and the chance has come to get a higher rating. God is certainly on my side. My health has been onderful too. So I'm a strong believer of tithing nd I love it.

Thanks once more, dear Unity, for all your help, iterature, and prayers in the past year. God bless ou.—*Miss E. C., Canada.*

Study to Be Quiet

HE PRAYERS of Silent Unity that we requested earer this year have really helped my husband marvelusly in his schoolwork. Those prayers, plus our study f Unity, turned his doubts and fear of failure to onfidence in God and himself. My husband's barely assing grades became A's, thanks to God and Silent Jnity. His master's degree is now in sight.—*Mrs. J. V., Massachusetts.*

UNITY CENTERS

The following leaders are conducting a ministry in keeping v
Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22

ARIZONA

Globe—Sarah Lightle, 117 E Oak

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

CALIFORNIA

Alhambra—Gertrude Hall, 25 N 2d
Auburn—John Hinkle, St Luke's Episcopal church
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 200 S Canon
Burbank—Joseph & Mildred Haggerty, 705 E Olive
Cambria—Alfred Williams, Highway & Warwick
Castro Valley—Edith Gruenwald, 6104 San Carlos
Compton—Margaret Butterworth, 115 N Chester
Culver City—Dollee Phillips, 4024 Irving
Escondido—Clarion Lindas, 143 W Grand
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hermosa—Winifred Dietz, 77 17th
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
La Crescenta—Harold Irving, 4004 La Crescenta
Laguna Beach—Myron Key, 678 Glenneyre
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Dollee Phillips, 3706 W Wash blvd; Helen Mouton (c61) 4419 Mettler; Glenna Arrowsmith, 967 W Vernon; Emma Luke, 2120 S Union
Modesto—Alma Ladd, 316 Hackberry
Monrovia—Irene Malloy, 210 E Lime
Montebello Park—Gertrude Hall, Woman's Club
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 144 Athol
Pasadena—Max & Frances Flickinger, 60 N Mich; Carrie Love, 80 Orange
Pomona—C Leroy Tuntland, 249 W Monterey
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, 1025 9th; Blanche Evans, Eastern Star temple
San Bernardino—Dr & Mrs H P 763 D st
San Diego—Marie Fleming, 441
San Francisco—Robert Hulbert Scully, 25 Fulton; Ethel Hig Geary
San Gabriel—Ethel Turner, 32
San José—Rose Emery, 40-B S
San Leandro—Barbara Lyon, fayette
Santa Ana—Myron & Estelle N Broadway
Santa Barbara—Robert Sikking Arrellaga
Santa Cruz—Frederick Robin Riverside
Santa Monica—Sue Sikking, 15
Santa Rosa—Helen Wade, 845
South Gate—Edna Drebert, 294
Stockton—Grace Swannell, 48
Studio City—Herbert J Schneid Moorpark
Taft—Della Shutts, 631 North
Van Nuys—Mary Hider, 14416 Vera Stenen, 5745 Woodman
Vista—Sonja Samiran, 323 A B
Walnut Creek—Marie M Giles Hall
Whittier—Louise Newman, 410 leaf

COLORADO

Colorado Springs—Ann Winste W Colorado
Denver—Alice Benson, 1441 We
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helen Kersten, 199
Hartford—Faith Cornwall, 926
New Haven—Bonnie Adams, H

DISTRICT OF COLUMB

Washington—Margaret & E Ro New Colonial hotel; Ann S 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Cha Commerce auditorium
Daytona Beach—Mary Huck, 12 way
Delray Beach—Frances Jarrell, Atlantic
Ft Lauderdale—Nora Campbell an's club
Ft Meyers—Ann Werner, 829 1
Jacksonville—Wm & Bonnie Lomax at May
Miami—May Stoiber, 158 NE 4
Orlando—Carolyn Parsons, 503 S
Pensacola—Eva Rosencrans, 114 W
Sanford—Carolyn Parsons, Vald
Sarasota—Dorothy Roy, Womar
St Petersburg—Louise Beaty, 801

ipa—Ruby Wagner, 626 No B
t Palm Beach—Unity, 423 Iris

GEORGIA

nta—Wendell Mixson, 635 W Peach-
ee; Mabel Butts (col) 382 Ashby NW

HAWAII

olulu—Marie Handly, 240 Lewers rd

IDAHO

e—Christopher Scott, Pinney bldg

ILLINOIS

n—Elizabeth Gilbert, Mineral Springs
otel
mington—Margaret Cain, 108 E. Mul-
erry
mpaign—Viretta Sutherland, First
ethodist Church Parrish House
ago—W I & Anna Hoschouer; 306 S
abash; Unity, 64 W Randolph; Janet
eaudry, 410 S Michigan; Myrtle
oore, (col) 1129 E 45; Henrietta
ordon (col) 4307 S Mich; John
ohnson (col) 3310 W 15
atur—Hazel Erisman, 317 W Decatur
t Louis—Florence Schaefer, 656 N 79
nston—Maud Kellogg, Evanston hotel
sonville—Viretta Sutherland, Dunlap
otel
toon—Ethel Maguire, Central Com-
unity Church, 16th & Charleston
kford—Bernice Biggers, 115 S Regan
ngfield—Eva Conover, 709 S 7th

INDIANA

Wayne—Erwin Schlag, Standard bldg
—Grace Free, YMCA 225 W 5th
mond—Grace Free, Masonic temple
nepolis—Margaret Strahle, Claypool
otel; Frederick Andrews, 8 E Market

IOWA

Moines—Betty Stitt, 3118 Grand

KANSAS

chinson—Nona Kerfoot, 316 W 15th
eka—Harriet Pfouts, Jayhawk hotel
hita—Carl & Lois Moran, 3241 Victor

KENTUCKY

isville—Maebel Carrel, 1322 S 4;
eth Cox (col) 1233 S 16

LOUISIANA

Orleans—Elois Echlin, 4730 Cleve-
and; Ruth Murphy, 3722 St Charles
report—Gilliam David, 721 College

MAINE

tland—Unity, 562 Congress

MARYLAND

timore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

ton—John Baughman, 30 Huntington
bridge—Edna Titus, 881 Massachu-
etts
rcester—John Baughman, Academy
ldg

MICHIGAN

Arbor—Marie Munro, 310 S State
tle Creek—Bess De May, YWCA bldg
City—Aelola James, 231 Wash
ningham—Frank Glabach, Theater
ldg
Detroit—Eric Butterworth, 17505 2d blvd Martha Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; Unity (col) St Antoine YMCA
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Grand Rapids—Leon Miller, Scribner & 2d N W
Jackson—Eleonore Krafft, Security bldg
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Nora Elliott, YWCA bldg
Midland—Aelola James, Community Center bldg
Muskegon—Leon Miller, YWCA
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Independence—Fannie Baldwin, 903 W Kansas
Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 707 W 47th
Lemay—Julia McKee, 284 Lemay
Lee's Summit—Unity Farm Center
Overland—Kate Evans, 2422 Goodale
Springfield—Polly Weeks, 213 E Chestnut
St Joseph—Osla Jones, 12 and Felix
St Louis—James E. Sweaney, 4526 West Pine; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Ethel Bradley, 11 N Jefferson

MONTANA

Billings—Ross Breakwell, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lillian Cook, 1023 2 Ave S
Livingston—Mary Wessel, 118 E Callender
Missoula—Maidie Van Etten, 517 E Main

NEBRASKA

Lincoln—Mary Robinson, 138 No 12
Omaha—C N & Hallie Broadhurst 1317 N 42d

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Allenhurst—John Manola, 411 Spier
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Elinor MacDonald, Babcock bldg
Paterson—Gladys Stevenson, 35 Church
Ridgewood—Louise Gerbold, YWCA, 112 Oak

Trenton—Elinor MacDonald, 232 Hamilton

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Buffalo—Lillian Matthews, Statler hotel
Elmira—Fred Beale, 455 W Gray
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns
Great Neck—Emma Jean Sartori, 73 Cutter Mill
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Nanna Sutton (col) 137 W 110; Janet Holland (col) 2523 7th ave
Rochester—Elise Rosenburg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marian Hoagland, 50 2d
Valley Stream—Stella Wrenn, 145 S Franklin
White Plains—Mary Olive Hudson, Masonic temple

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Frank Grunder, YWCA 146 S High
Canton—Frank Grunder, 203 6th N W
Cincinnati—Erma E Wissman, Madison & Andrews; Millie Leslie, 18 W 9
Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
Columbus—Dale and Donna Newsum, 50 West 5th ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Wm Helmbold, 117 Ross
Marion—Mercedes Fossler, YMCA
Springfield—Joseph Jones, 2215 E High
Toledo—Wallace Tooke, 2749 Upton
Warren—Everett St John, Harris Theater bldg, 166 High NW
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, YWCA bldg
Muskogee—Ruth Jacques, Equity bldg
Oklahoma City—Alice & Schuyler Cronley, Midwest bldg
Okmulgee—Ruth Jacques, 111 E 7
Tulsa—Grace Kehrer, 714 S Boston

OREGON

Eugene—Muriel Venable, 1215 Oak
Portland—Marion Lance, 811 NW

PENNSYLVANIA

Philadelphia—Margaret Feldt, St hotel; Adelaide Cotter, 1835 Ch
Pittsburgh—Andrew Carlson, 809 A

PUERTO RICO

San Juan—Rafaela Melendez, Co ave 306 stop 17, Santurce

TENNESSEE

Memphis—Unity, 1911 Madison Ave
Nashville—Susan Smartt, 1816 Bro

TEXAS

Amarillo—Eugenia Lane, 114 E 15
Dallas—Ruth Gillespie, 2030 Com
El Paso—Mabel Peck, 1300 E Rio G
Fort Worth—Ruth Johnston, Fl bldg
Houston—Lillian Brass, 3500 Louis Corine Smith (col) 1302 Schwa
San Antonio—Mary Myles, Maverick

WASHINGTON

Bremerton—Marion Brown, 925 Pa
Everett—Estelle MacPherson, 2609 more
Olympia—Warren Meyer, YWCA
Pasco—Beulah Scott, 404 N 7
Redmond—Ella Peterson, Redmond Log Cabin
Seattle—Donald O'Connor, Arcade
Spokane—Herbert Hunt, 1124 W
Tacoma—Warren Meyer, 1012½
Wenatchee—Beulah Scott, Columbia
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Unity, Lewis Arcade

WISCONSIN

Beloit—Bernice Biggers, YWCA bl
Kenosha—Lu Verna Bauer, Wo club
Mercer—Ella Beierle, Community
Milwaukee—Mae Lundahl, 1820 E
Sheboygan—Lu Verna Bauer, 1603

CANADA

London—Herbert Nicklin, 324 Cen
Montreal—May Duncan, Ritz-C hotel
Ottawa—May Duncan, King's Dau bldg, Laurier ave
Toronto—Mary & George Dunning, Yonge
Winnipeg—Edna Bowyer, 360 You

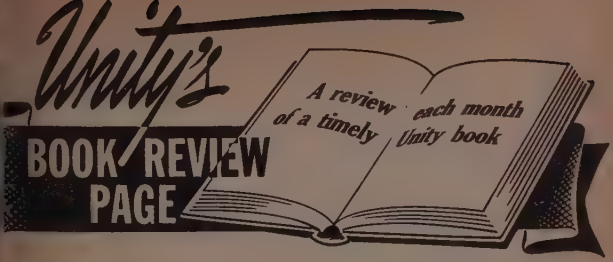
ENGLAND

Easington Village—Thomas Merri 11 Sea View, Co Durham
Carnarvon, North Wales—Dora Joh Llanfair Hall
London—Ruth Hacking, 6 Stanhope race, W 2
Sunderland—Thomas Merrington, Durham

MEXICO

Mexico D. F.—Clara Kouns Lum La Palma 39

Unity literature in French: Unite, 93 rue Truffaut, Paris XVIIe, France; in Italian: Revista Unita, 31 Via Ravadera, Torre Pellice (Torino) Italy.



Both Riches and Honor

By Annie Rix Militz

The purpose of this book is to show that prosperity omes from God and that it is definitely within the each of all who comply with His laws. When man ooks to God as the source of supply he need not fear hat his prosperity will impoverish someone else. In pirit there is abundance for all, and the author sets orth definite steps for one to take in order to claim his good.

Both Riches and Honor includes chapters on "The Rich Mentality," "Freedom from Debt," "Prosperity hrough Spirituality," and other helpful subjects. In he chapter "The Magic of Meekness" the author lists hree types of negative thought that must be eliminated rom the mind and gives the dominant spiritual ideas hat must take their place.

The last six of the book's twelve lessons are spiritual neditations stressing the fact that we can manifest our good here and now. The author promises, "Your good of today can be expressed here and now as overflowing plenteousness of the world's goods."

(*Both Riches and Honor* is $1 a copy.)

Unity Books and Booklets

For Beginners in Truth	Beginning Again	
	Favorite Unity Radio Talks	
	God a Present Help	
	God Is the Answer	*Dutch, English*
	Great Physician, The	
	How I Used Truth	*German, English*
	Lessons in Truth	*English, Italian, German, Spanish, Russian, French, Dutch*
	Letters of Myrtle Fillmore	
	Lord's Prayer, The	*German*
	More Wonderful You, A	
	New Ways to Solve Old Problems	
	Whatsoever Ye Shall Ask	
For Healing	Christian Healing	*German, English*
	Directions for Beginners	*Spanish*
	Divine Remedies	
	Jesus Christ Heals	
	Six-Day Healing Practice, A	
	Truth Ideas of an M.D.	
	You Can Be Healed	
For the Home	You and Your Child	*French, English*
For Prosperity	Both Riches and Honor	*French, English*
	Prayer in the Market Place	
	Prosperity	
	Prosperity's Ten Commandments	
	Working with God	
For Inspiration	Best-Loved Unity Poems	
	Finding the Christ	*Russian, German, Swedish*
	Have We Lived Before?	
	Household of Faith, The	
	Mightier than Circumstance	
	Prayer Changes Things	
	Sunlit Way, The	
For Devotion	Book of Silent Prayer	
	Effectual Prayer	
	Holy Bible, American Standard Version	
	Silence, The	
For Advanced Study	Atom-Smashing Power of Mind	
	Christ Enthroned in Man	
	Know Thyself	
	Metaphysical Bible Dictionary	
	Mysteries of Genesis	
	Mysteries of John	
	Selected Studies	
	Talks on Truth	
	Teach Us to Pray	*French, English*
	Twelve Powers of Man, The	
	What Are You?	
For Children	Crybaby Kangaroo (for ages 4 to 8)	
	Jet's Adventures (for ages 8 to 12)	
	Jet and the New Country (for ages 8 to 12)	
	Teach Me to Pray (for ages 7 to 11)	

Greeting Booklets	Are You Getting All You Want from Life?	.10	Holy Bread	
	Be at Peace	.10	Land Is Bright, The	
	Challenge of the Dawn, The	.10	Life Is Consciousness	
	Daily Resurrections	.10	Mental Equivalent, The	
	First Things First	.10	Protecting Presence, The	
	For Thy Benediction	.10	Recipes for Living	
	Gift of Immortality, The	.10	Sanctuary	
	Gift Imperishable, The	.10	Song of Life, The	
	God Is Blessing You Now	.10	To Them That Ask	
	Great Helper, The	.10	Way of Faith, The	
			Where I Am King	

(Any 12 of these booklets $1. Envelopes included)

NEWS *from* UNITY

'ill You Help Us to 'rve You Better?

You can make it a great al easier for us to handle e letters you write to us— d in a way that will not use you any inconvenience. ch time you write to Unity ease sign your name in ex- tly the same way.

The reason for this request that if you sign "Mrs. Ruth Doe" on one letter, "Jose- nine Doe" on another, and Mrs. James L. Doe" on still nother our records will show rrespondence from three fferent persons at the same idress. If you decide to sign our name "Mrs. Ruth J. oe" and sign it this way ch time, it will be much sier for us to fill your orders d answer your letters.

We want to serve every ne of our friends in the best ay possible, and we truly ppreciate your loving co- peration in our work.

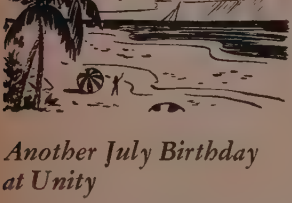
Good Business *Celebrates Its Thirtieth Birthday*

Good Business magazine is thirty years of age this month, and its editors have selected some especially fine articles for the anniversary issue. "His Light Shone" is the story of the T. Eaton Company, Limited, which has been acclaimed one of Canada's greatest stores since 1896. This article, by Mable Hansen, tells how the Irish immigrant Timothy Eaton built his great organization by following Christian principles in a day when the general rule of stores was "let the buyer beware."

Another article, by Mabel Barth Ray, has the intriguing title "The Case of the Helpful Banker." The amazing bank described in this article once displayed an airplane in its lobby, and it even has a complete children's de-

partment that lends money to children.

The July issue of *Good Business* is special in every way, so do not miss it! A subscription for *Good Business* is $1 a year.



Another July Birthday at Unity

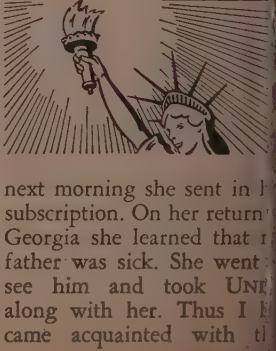
Daily Word magazine also has a birthday this month. Since July 1924, its daily messages have brought inspiration to readers. It would be difficult to estimate how many persons have received help from its pages during the past twenty-eight years, and each day brings additional letters from persons who have been blessed by its teachings. Many organizations and individuals tell us that they have a definite time each day for meditation upon the lesson. One businessman in Oklahoma writes:

"My small shop assembles daily for a moment of prayer after reading our *Daily Word* lesson. It has helped these individuals in their thinking habits, and one in particular is most grateful for becomin associated with the group."

"While Strolling through the Park One Day . . ."

It is surprising what a lo chain of events can beg with a relatively unimporta incident. Sometimes a chan word, a telephone call, or magazine accidentally left a bus can change someon entire life. Here is an int esting account from one our readers telling how s was introduced to the Un teachings:

"I first became acquaint with Unity in the spring 1911. A friend of mine w visiting her sister in Tex While out in the park o morning she found a copy UNITY magazine on one the benches, and the ve



next morning she sent in subscription. On her return Georgia she learned that father was sick. She went see him and took UNI along with her. Thus I k came acquainted with t

gazine and I have missed
y a few copies since."

Suggestion for Sharing Unity Books

Many of our friends send helpful suggestions from e to time, and we truly reciate their thoughtful-s. Those of you who pass r Unity books on to others be interested in an idea comes from a reader in w York:

He suggests that a short e be written on the flyleaf each book you give away. e note would urge the re-ent to pass the book on to eone else with his bless-after he finishes reading hus, the book would reach y persons.

Here is a short poem that might like to use for purpose:

these pages you will find
A world of help and cheer.
's is a book to share with friends
both far and near.
upon your shelf it lies,
ts usefulness is gone;
So bless it, friend, as I have done,
And send it on.

"You Have Saved My Life"

Because of the writer's earnestness and sincerity, we wish to share with you this letter from a friend in Texas:

"Very recently, at a pitch-black point in my existence, with all hope dead and even God grown hostile in my eyes, a kind friend put a copy of the Spanish edition of H. Emilie Cady's *Lessons in Truth* into my hands, urging me to read. I did, rather apathetically at first, and then suddenly found that something was taking hold. A small light dawned miraculously and grew—it is still

growing. Sometimes there are the inevitable doubts and questions, and the warm light flickers and wanes as in a sudden breeze—but it steadies again. I feel that this is all that matters and certainly I have never been this close to peace before.

"So I am wonderfully interested in your organization and would like to know how I may obtain more literature. I particularly desire a copy of *Lessons in Truth* in English. I wish to become one of the sturdiest of Unity students, for you have saved my life —that is the simple truth. Now this vessel I once sought to destroy shall be one more vessel for our Lord, brimming with His light.

"I cannot thank you adequately. I will not try."

Finds Call an Antidote to Discouragement

Do you know that there is someone at Unity twenty-four hours a day to receive the telephone calls that come to Silent Unity? Here is the experience of one friend who made a call to Unity:

"At various times during the past few years I have contacted you by mail asking your help, which has meant so much to me. But the experience of talking with you on the phone was new to me and most blessed.

"On that particular e ning I felt low and help due to the fact that close well-meaning friends presented negative sugg tions to me. I sat there re ing my *Daily Word* and ing to hold onto someth positive when suddenly magazine fell open to page where the informat 'How to Write, Telephone Telegraph to Unity' was en. I accepted this as an dication of the next mov should make. I promp placed a call and withir minute or so was talking w you. The kindness and the surance of help was heal in itself, and I left the ph feeling that I had contac real friends.

"Best of all, at the in ence of my doctor I had so tests made (about two d after I called you), an feel sure that it was an swer to your prayers that reports were negative. I co have shouted for joy, and wardly I thanked my Fat over and over."

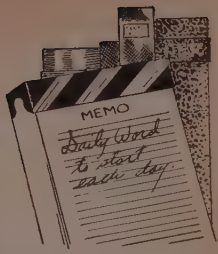
Instructions for contact Unity are given below.

To write, address Unity at *Lee's Summit, Missouri.*

To telephone long-distance or to telegraph, give Uni address as *Kansas City, Missouri* (where 24-hour service di to Unity headquarters is maintained).

Telephone number: BAltimore 4720.

/our Daily
.eminder



ost of us have learned that spend-
g a few minutes a day in medita-
n contributes much to our suc-
ss and happiness. But in this busy
orld it is easy for us to neglect
ır prayer periods. We get so wrapped up in the business
living, of tending to the thousand-and-one things that
ust be done that we sometimes neglect the spiritual side
our lives.

Many persons solve this problem by reading the lesson
Daily Word magazine before beginning each day. *Daily*
ord is the monthly Unity publication planned especially
r the daily meditation period and includes a one-page
spirational lesson and Truth affirmation for each day of
e month. The lessons present in concise form a powerful
ought that will help you in your day's activities. During
e month such subjects as harmony, happiness, thankful-
ss, order, strength, patience, wisdom, and joy are covered.
n the first page the entire month's subjects are listed in
ronological order for easy reference.

In addition to the lessons, *Daily Word* always includes
least one inspirational poem and several short Truth
icles. The "Class Thoughts" for the two current months
e printed on the inside front cover, and on the outside
ver a beautiful four-color picture appears each month.

Daily Word is priced at only $1 a year, so order your
bscription today and let this little magazine be your daily
minder.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

"Tell Me a Story"

If you are a parent or a grandparent, you have probal heard this request many times. Children never seem to t of good stories and love to hear them again and again. B providing stories that appeal to lively, active youngste and bring them constructive ideas as well is seldom easy.

Unity's juvenile books provide children with fine ente tainment and at the same time give them character-buildi thoughts. Among the four books listed below you are su to find just the right ones to meet your needs:

CRYBABY KANGAROO (for ages 4 to 8) These rea aloud, rhymed-prose stories by Georgia Tucker Smith we immensely popular when they appeared in *Wee Wisdor* Unity's magazine for children, and now they are availab in book form. In addition to the title story, the book co tains other stories about animal characters that will char the youngsters. Price, $1.

TEACH ME TO PRAY (for ages 7 to 11) This book b Bill and Bernard Martin will help teach children to pra Its attractive full-color illustrations form a perfect settir for the thirty lessons that include a prayer, a short helpf story, and a Bible quotation for each day. Price, $1.25.

JET'S ADVENTURES (for ages 8 to 12) Bula Hahn con bines the excitement of pioneer life with practical lesso in right living, based on Unity teachings. Jet Stockwell, pioneer boy, travels accross the country with his family in covered wagon and is introduced to life in the Wes Price, $1.

JET AND THE NEW COUNTRY (for ages 8 to 12 This sequel to *Jet's Adventures,* also by Bula Hahn, tel of frontier life in the West. Jet learns to accept respons bility and he takes part in camp meetings, picnics, make trips to the settlement, and has many other exciting adver tures. Price, $1.

Send your order today.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

The Tent Schoolroom

In the early 1900's Charles and Myrtle Fillmore taught mmer classes in metaphysics in various Colorado cities. any of the classes met in a large tent that seated about 0 persons on wooden benches. Coal-oil lamps provided ght for night meetings, and several day classes were held itdoors.

It was from this humble beginning that the Unity Train-g School grew, but the tent where the early classes were ld would present a marked contrast to the beautiful ildings where the classes meet today. Attractive class-oms, cheery guest cottages, and a modern dining room d well-equipped kitchen, which provide tastefully pre-red meals, contribute to the student's physical comfort d combine with a carefully planned curriculum to offer m opportunity to gain a thorough knowledge of Truth inciples.

You may take advantage of this opportunity this year. he two terms remaining in the 1952 session of the Unity raining School will be held July 14 through August 8, d August 18 through September 12. Classes in Bible udy and interpretation, in basic Unity textbooks, and other elpful subjects are offered at both terms.

For a *Prospectus* giving class schedules, names of teach-s, rates, and other vital information, as well as pictures of the Unity grounds, an aerial view of Unity Farm, and a map showing the highway route to Unity headquarters, write to the Registrar,

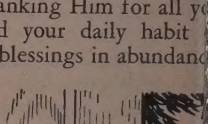
UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

INTO YOUR LIFE!
INVITE PROSPERITY

A Prosperity Bank is in itself only a small pasteboard b until you let it become the symbol of your partnership wi God! Your daily deposit acknowledges your faith in Hi as the source of your supply, and by your daily use of t Bank drill you form the habit of thanking Him for all yo receive. Your acknowledgment and your daily habit giving thanks will pay dividends of blessings in abundan

With your Prosperity Bank you use the affirmative prayer that is printed on the Bank folder, and during the seven weeks while you faithfully affirm and save Silent Unity prays with you. You may use the coins you save to send UNITY gift subscriptions to your friends, thus blessing others and inviting prosperity into your own life.



Unity School of Christianity, Lee's Summit, Missouri

Please send me a Prosperity Bank and ask Silent Unity to pr with me for a successful demonstration. I will use the drill sev weeks and save $3 for the three UNITY magazine subscriptio (one year each) listed below:

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Street .....

City ..... State .....

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City ..... State .....

Please indicate postal zone number, if cities are so divided.

U-7

Rome Wasn't Built in a Day

Most of us use this axiom at some time or other sually to imply that the task at hand will require time, hought, and effort before it is completed. Seldom can any vorth-while task be done all at once. Like the builder vho lays one stone at a time, we must take each step in rs turn.

So it is with our spiritual growth or ongoing. We must egin where we are and learn to use our knowledge a little t a time. So the sooner we can acquire a working knowldge of Truth, the sooner we shall be able to benefit by it.

And what a great help it is to children to give them the ight spiritual training in their early years. By forming onstructive thought habits when they are young, they lay he foundation for happy, successful, triumphant lives. To each children how to use Truth principles, Unity pubishes the *Unity Sunday-School Leaflet,* a weekly periodical hat gives the Unity interpretation of the International Sunday School Lessons, the Bible text itself, questions to est the child's knowledge, and an appealing Frank and Frankie story showing how children can apply the lesson to heir daily lives. The *Leaflet* also includes a "Teachers' Section" designed especially to aid the adult in presenting he lesson. The *Leaflet* is mailed monthly in packages conaining a section for each Sunday of the month and a "Teachers' Section" covering the entire month's material.

The *Unity Sunday-School Leaflet* will come to your home for just $1 a year. Order a subscription today.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

I Have Found God

Irene Stanley

I have found God wherever I have gone,
Whether my gaze was turned on sky or clod.
Whether I sought Him at the dusk or dawn,
I have found God!

His hand it was that strung the garden pod
With pea-green pearls. By Him the clouds were drawn,
The mountain peaks, the valley goldenrod,

The bed of fern where rests the dappled fawn,
The brookside moss that bids me walk unshod.
Even by cliffs where pits of blackness yawn,
I have found God!

UNITY

JULY 1952